

<http://www.esotericarchives.com/dee/monad.htm>

Monas Hieroglyphica

('The Hieroglyphic Monad')

by Dr. John Dee

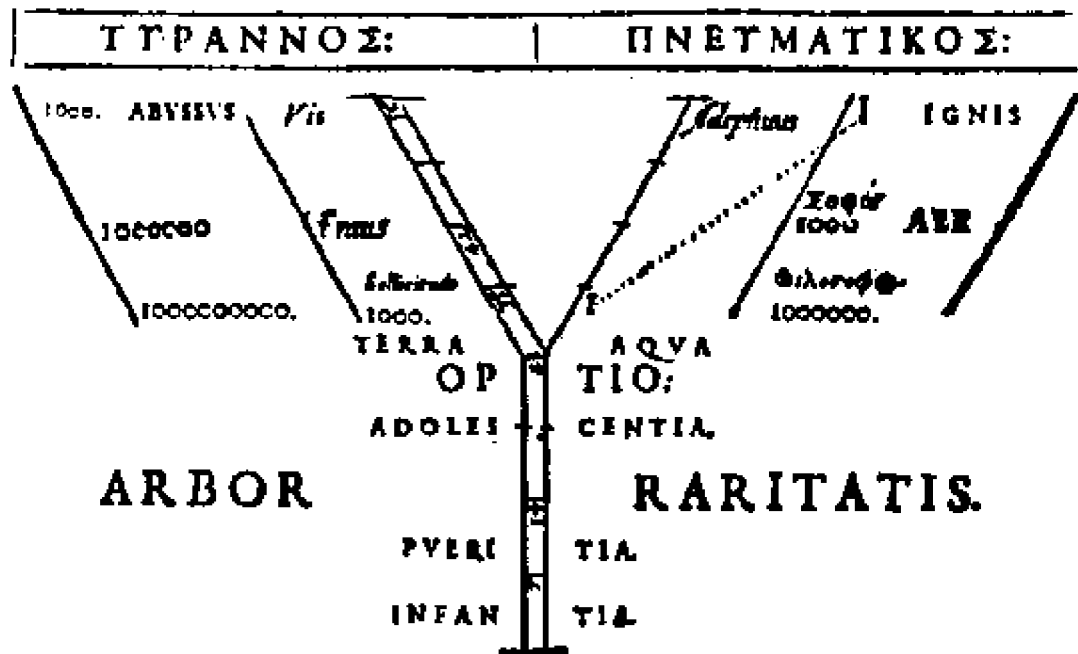
Antwerp, 1564.

Translated by J.W. Hamilton-Jones, 1947.



To the most excellent Majesty of the famous King Maximilian

[Dee's preface dedicated to Maximilian omitted by J.W. Hamilton-Jones.]



THEOREM I

It is by the straight line and the circle that the first and most simple example and representation of all things may be demonstrated, whether such things be either non-existent or merely hidden under Nature's veils.

THEOREM II

Neither the circle without the line, nor the line without the point, can be artificially produced. It is, therefore, by virtue of the point and the Monad that all things commence to emerge in principle.



That which is affected at the periphery, however large it may be, cannot in any way lack the support of the central point.

THEOREM III

Therefore, the central point which we see in the centre of the hieroglyphic Monad produces the Earth, round which the Sun, the Moon, and the other planets follow their respective paths. The Sun has the supreme dignity, and we represent him by a circle having a visible centre.



THEOREM IV

Although the semicircle of the Moon is placed above the circle of the Sun and would appear to be superior, nevertheless we know that the Sun is ruler and King. We see that the Moon in her shape and her proximity rivals the Sun with her grandeur, which is apparent to ordinary men, yet the face, or a semi-sphere of the Moon, always reflects the light of the Sun. It desires so much to be impregnated with solar rays and to be transformed into Sun that at times it disappears completely from the skies and some days after reappears, and we have represented her by the figure of the Horns (Cornucopia).

THEOREM V

And truly I give the completion of the idea of the solar circle by adding a semicircle for the Moon, for the morning and the evening were the first day, and it was therefore in the first (day) that the Light of the Philosophers was made (or produced).

THEOREM VI

We see here that the Sun and the Moon are supported upon the right-angled Cross. This Cross may signify very profoundly, and for sufficient reasons in our hieroglyph, either the Ternary or the Quaternary. The Ternary is made by the two straight lines having a copulative centre.



The Quaternary is produced by the four straight lines enclosing four right angles. Either of these elements, the lines or the right angles, repeated twice, therefore, afford us in the most secret manner the Octad, which I do not believe was known to our predecessors, the Magi, and which you should study with great attention. The threefold magic of the first Fathers and the wise men consisted in Body, Soul and Spirit. Therefore, we have here the first manifested Septenary, that is to say, two straight lines with a common point which make three, and the four lines which converge to form the central point in separating the first two.

THEOREM VII

The Elements being far from their accustomed places, the homogeneous parts are dislocated, and this a man learns by experiment, for it is along the straight lines that they return naturally and effectively to these same places. Therefore, it will not be absurd to represent the mystery of the four Elements, in which it is possible to resolve each one into elementary form, by four straight lines running in four contrary directions from one common and indivisible point. Here you will notice particularly that the geometricians teach that a line is produced by the displacement of a point: we give notice that it must be the same here, and for a similar reason, because our elementary lines are produced by a continual cascade of droplets as a flux in the mechanism of our magic.

THEOREM VIII


Besides, the kabbalistic extension of the Quaternary according to the common formula of notation (because we say one, two, three, and four) is an abridged or reduced form of the Decad. This is because Pythagoras was in the habit of saying: $1+2+3+4$ make 10. It is not by chance that the right-angled Cross -- that is to say, the twenty-first letter of the Roman alphabet, which was considered as being formed by four straight lines -- was taken by the most ancient of the Roman Philosophers to represent the Decad.

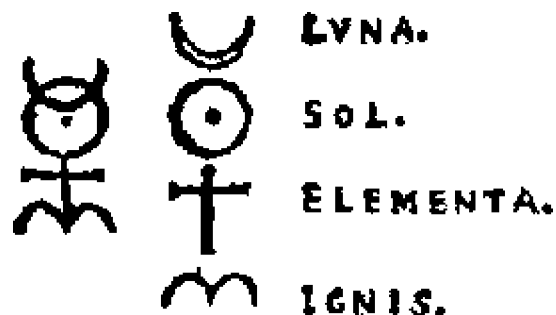
Further, they have defined the place where the Ternary conducts its force into the Septenary.

THEOREM IX

We see that all this accords perfectly with the Sun and Moon of our Monad, because, by the magic of the four Elements, an exact separation upon their original lines must be made; following which the circulatory conjunction within the solar complement through the peripheries of these same lines is performed, because however long a given line may be, it is possible to describe a circle passing through its extremes, following the laws of the geometricians. Therefore, we cannot deny how useful the Sun and the Moon are to our Monad, in conjunction with the decadal proportion of the Cross.

THEOREM X

The following figure of the zodiacal sign Aries , in use amongst the astronomers, is the same for all the world (a sort of erection both cutting and pointed), and it is understood that it indicates the origin of the fiery triplicity in that part of the sky.



Therefore, we have added the astronomical sign Aries to signify that in the practice of this Monad the use of fire is required.

We finish the brief hieroglyphic consideration of our Monad, which we would sum up in one only hieroglyphic context:

The Sun and the Moon of this Monad desire that the Elements in which the tenth proportion will flower, shall be separated, and this is done by the application of Fire.








THEOREM XI

The mystical sign of the Ram, composed of two semicircles connected by one common point, is very justly attributed to the place of the equinoctial nycthemeron, because the period of twenty-four hours divided by means of the equinox denotes most secret proportions.

This I have said in respect of the Earth.

THEOREM XII

The very ancient wise men and Magi have transmitted to us five hieroglyphical signs of the planets, all of which are composed out of the signs used for the Moon and the Sun, together with the sign of the Elements and the hieroglyphical


		SATVRNVS.			MARS.
	4	Ivpiter.			VENVS.
		Mercurivs.			Mercurivs.

sign of Aries, the Ram, which will become apparent to those who examine these figures:

Each one of these signs will not be difficult to explain according to the hieroglyphical manner in view of our fundamental principles, already posited. To begin with, we will speak in paraphrases of those which possess the characteristics of the Moon: following that, of those which possess a solar character. When our lunar nature, by the science of the Elements, had accomplished the first revolution round our Earth, then it was called, mystically, Saturn.

Afterwards, at the following revolution, it was named Jupiter, and holds a very secret figure. Then the Moon, developed by yet a third journey, was represented very obscurely again by this




figure which it was their custom to call Mercury . You see how this is Lunar. That it must be conducted through a fourth revolution will not be contrary to our most secret design, whatever certain sages may say. In this manner the pure magical spirit, by its spiritual virtue, will perform the work of the albification at the place of the Moon; to us alone and as it were in the middle of a natural day he will speak hieroglyphically without words, introducing and imprinting these four geogonic figures in the pure Earth very simply prepared by us: this last figure being in the middle of all the others.

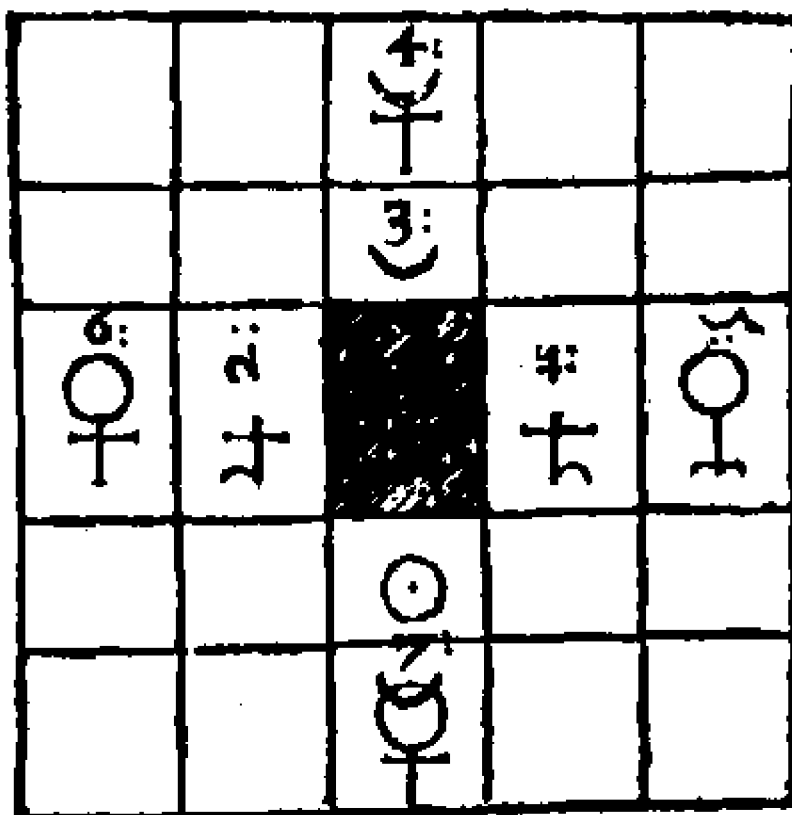
THEOREM XIII

Now regard the mystical character of Mars! Is it not formed from the hieroglyphs of the Sun and Aries, the magistracy of the Elements partly intervening? And that of Venus -- I wish to know is it not produced from that of the Sun and the Elements according to the best exponents? Therefore, the planets look towards the solar periphery and the work of revivification.



In the progression we will notice this other Mercury  will appear who is truly the twin brother of the first: for by the complete Lunar and Solar magic of the Elements, the Hieroglyph of this Messenger speaks to us very distinctly, and we should examine it carefully and listen to what it says. And (by the Will of God) it is the Mercury of the Philosophers, the greatly celebrated microcosm and ADAM. Therefore, some of the

most expert were inclined to place him in a position of, and give him a rank equal to, the Sun himself.



This we cannot perform in the present epoch unless we add to this coralline crystal work a certain SOUL separated from the body by the pyrognomic art. It is very difficult to accomplish this and very perilous because of the fire and the sulphur which the breath contains within it. But certainly this Soul can perform marvellous things. For example, join it by indissoluble ties to the disc of the Moon (or at least of Mercury) by Lucifer and Fire. In the third place, it is necessary that we should show (in order to demonstrate our Septenary number) that it is the Sun of Philosophers itself. You will observe the exactitude as well as the clarity with which this anatomy of our Hieroglyphic Monad corresponds to what is signified in the arcana of these two theorems.

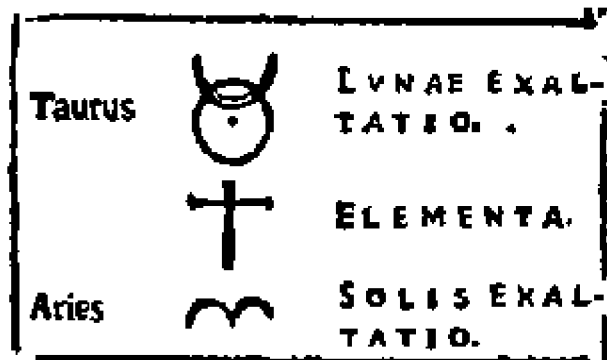
THEOREM XIV

It is therefore clearly confirmed that the whole magistry depends upon the Sun and the Moon. Thrice Greatest Hermes has repeatedly told us this in affirming that the Sun is its father and the Moon is its mother: and we know truly that the red earth (*terra lemnia*) is nourished by the rays of the Moon and the Sun which exercise a singular influence upon it.


THEOREM XV

We suggest, therefore, that Philosophers should consider the action of the Sun and the Moon upon the Earth. They will notice that when the light of the Sun enters Aries, then the Moon, when she enters the next sign, that is to say Taurus, receives a new dignity in the light and is exalted in that sign in respect of her natural virtues. The Ancients explained this proximity of the luminaries -- the most remarkable of all -- by a certain mystic sign under the name of the Bull. It is very certain that it is this exaltation of the Moon to which in their treatises the astronomers from the most ancient times bear witness. This mystery can be understood only by those who have become the Absolute Pontiffs of the Mysteries. For the same reason they have said that Taurus is the house of Venus -- that is to say, of conjugal love, chaste and prolific, for nature rejoices in nature, as the great Ostanos concealed in his most secret mysteries. These exaltations are acquired by the Sun, because he himself, after having undergone many eclipses of his light, received the force of Mars, and is said to be exalted in this same house of Mars which is our Ram (Aries).

This most secret mystery is clearly and perfectly shown in our Monad by the hieroglyphic figure of Taurus, which is here represented, and by that of Mars, which we have indicated in Theorem XII and Theorem XIII by the Sun joined to a straight line towards the sign of Aries.



In this theory another kabbalistic analysis of our Monad offers itself, because the true and ingenious explanation is this: the exaltations of the Moon and of the Sun are made by means of the science of the Elements.

Note. -- There are two things which should be particularly observed: first, that the hieroglyphic figure of Taurus is the same as the diphthong of the Greeks  [i.e. -ou], which was always used in terminating the singular gender; secondly, that by a simple transposition of place we show the letter alpha twice, by a circle and a half-circle, being simply tangents which touch one another as shown.

THEOREM XVI

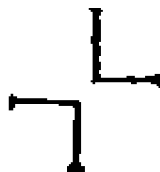
We must now, in view of our subject, philosophise for a short time upon the Cross. Our Cross may be formed of two straight lines (as we have said) which are equal one to the other -- that is to say, we cannot separate the lines except we do it by parting them so that we get equal lengths. But in the mystic distribution of the components of our Cross, we wish to use parts which are both equal and unequal. These parts show that a virtue is hidden under the power of the division of the Equilateral Cross into two parts, because they are of equal grandeur. In general, the Cross must be composed of equal right angles, since the nature of justice demands the perfect equality of the lines used in the decussation. In accordance with this justice, we propose to examine with care that which follows concerning the Equilateral Cross (which is the twenty-first letter of the Latin alphabet).

If, through the common point where the opposite angles meet in our Rectilineal, Rectangular, and Equilateral Cross, we imagine a straight line dividing it into two parts, then on either side of the line thus traversed we find the parts are perfectly equal and similar. And these parts are similar in shape to that letter of the Romans which is regarded as the fifth of the vowels, and which was frequently used by the most ancient Latin philosophers to represent the number five.



This, I conceive, was not done by them without good reason, because it is in fact the exact half of our Decad. Of these parts of the figure thus duplicated by the hypothetical division of the Cross, we must conclude it to be reasonable that each part represents the quinary, although one is upright and the other reversed in imitation of the multiplication of the square root which comes in here in a marvellous way as the circular number, that is to say, the quinary, from which we find the number twenty-five is produced (because this letter is the twentieth of the alphabet and the fifth of the vowels).

We will now consider another aspect of this same Equilateral Cross -- that which follows is based upon the position shown in our Monadic Cross. Let us suppose a similar division of the Cross into two parts be made as in the drawing.



Now we see the germinating shape of another letter of the Latin alphabet -- the one upright, the other reversed and opposite. This letter is used (after the ancient custom of the Latins) to represent the number fifty. From this, it seems to me, we establish our Decad of the Cross, for this is placed at the summit of all the mysteries, and it follows that this Cross is the hieroglyphic sign of perfection. Therefore, enclosed within the quinary force is the power of the Decad, out of which comes the number fifty as its own product.

Oh, my God, how profound are these mysteries! and the name E L is given to this letter! And for this very reason, we see that it responds to the decadal virtue of the Cross, because, starting from the first letter of the alphabet, L is the tenth letter, and counting backwards from the letter X, we find that it falls into the tenth place, and since we show that there are two parts of the Cross, and considering now their numerical virtue, it is quite clear how the number one hundred is produced. And if by the law of squares these two parts be multiplied together, they give a product of 2500. This square compared with the square of the first circular number, and applied to it, gives a difference of one hundred, which is the Cross itself explained by the square of its Decad, and is recognised as one hundred. Therefore, as this is contained within the figure of the Cross, it also represents unity. By the study of these theories of the Cross, the most dignified of all, we are thereby induced to utilise this progression, viz. one -- ten -- one hundred, and this is the decadal proportion of the Cross as it appears to us.

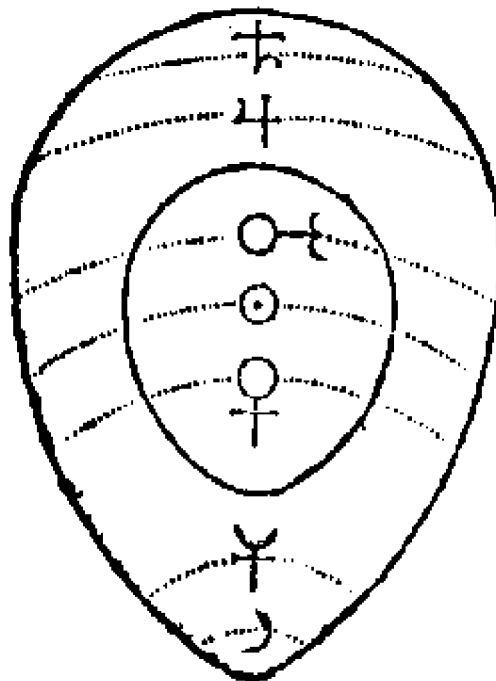
THEOREM XVII

After a due study of the sixth theorem it is logical to proceed to a consideration of the four right angles in our Cross, to each one of which, as we have shown in the preceding theorem, we attribute the significance of the quinary according to the first position in which they are placed, and in transposing them to a new position, the same theorem shows that they become hieroglyphic signs of the number fifty. It is quite evident that the Cross is vulgarly used to indicate the number ten, and further, it is the twenty-first letter, following the order of the Latin alphabet, and it is for this reason that the sages amongst the Mecubales designated the number twenty-one by this same letter. In fact, we can give a very simple consideration to this sign to find out what other qualitative and quantitative virtues it possesses. From all these facts we see that we may safely conclude, by the best kabbalistic computation, that our Cross, by a marvellous metamorphosis, may signify for the Initiates two hundred and fifty-two. Thus: four times five, four times fifty, ten, twenty-one and one, which added together make two hundred and fifty-two. We can extract this number by two other methods as we have already shown: we recommend to the Kabbalists who have not yet made

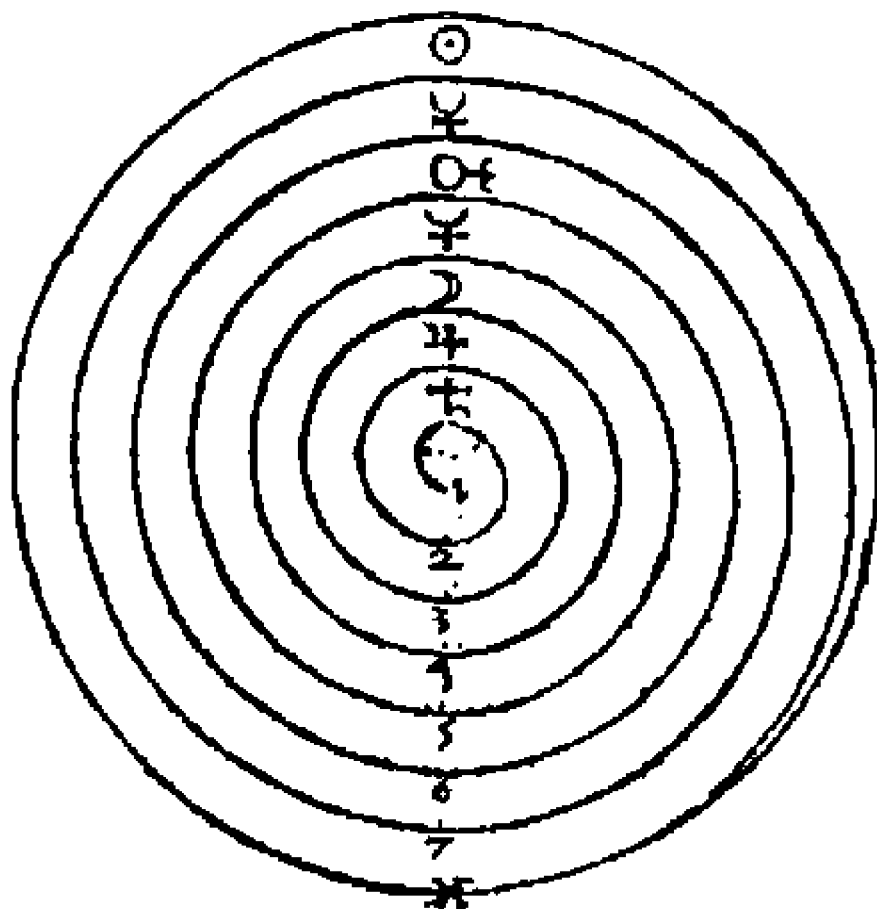
experiments to produce it, not only to study it in its conciseness, but also to form a judgment worthy of philosophers in regard to the various permutations and ingenious productions which arise from the magistry of this number. And I will not hide from you a further memorable mystagogy: consider that our Cross, containing so many ideas, conceals two further letters if we examine carefully their numerical virtues after a certain manner, so that, by a parallel method following their verbal force with this same Cross, we recognise with supreme admiration that it is from here that LIGHT is derived (LUX), the final word of the magistry, by the union and conjunction of the Ternary within the unity of the Word.

THEOREM XVIII

From our Theorems XII and XIII it may be inferred that celestial astronomy is the source and guide of the inferior astronomy. Before we raise our eyes to heaven, kabbalistically illuminated by the contemplation of these mysteries, we should perceive very exactly the construction of our Monad as it is shown to us not only in the LIGHT but also in life and nature, for it discloses explicitly, by its inner movement, the most secret mysteries of this physical analysis. We have contemplated the heavenly and divine functions of this celestial Messenger, and we now apply this co-ordination to the figure of the egg. It is well known that all astrologers teach that the form of the orbit traversed by a planet is circular, and because the wise should understand by a hint, it is thus that we interpret it in the hieroglyph shown, which conforms in every detail with all that has gone before.



Here you will note that the miserable alchemists must learn to recognise their numerous errors and to understand what is the water of the white of egg, what is the oil of the yoke of egg, and what we mean by calcined egg-shells. These inexperienced impostors must learn in their despair to understand what are meant by these and many other similar expressions. Here we have shown almost all the proportions which correspond to Nature herself. This is the same Eagle's Egg which the scarab formerly broke because of the injury which the cruelty and violence of this bird caused to timid and primitive man, for this bird pursued some of them who were running to the cavern where the scarab dwelt, to implore his aid. The scarab wondered in what manner he alone could revenge such insolence, and, being of an ardent character, prepared to accomplish his purpose by constancy and determination, for he was short of neither power nor intelligence. The scarab pursued the eagle resolutely and made use of this very subtle trick: he let fall his ordure in the bosom of Jupiter where the egg was deposited, with the result that the God in getting rid of it threw the egg to the ground, where it was broken. The scarab by this method would have completely exterminated the whole family of eagles from the Earth had not Jupiter, in order to avoid such a calamity, resolved that, during that part of the year when the eagles watch over their eggs, no scarab should come flying near them. Therefore, I counsel those who are ill-treated by the cruelty of this bird, that they learn the very useful art from these solar insects (*Heliocantharis*) who live concealed and hidden for very long periods of time. By these indications and signs, for which they should be very thankful, they themselves will be able to take vengeance on their enemy. And I affirm (O King!) that it is not Aesop but Oedipus who prompts me, for he presented these things to worthy souls, and ventured for the first time to speak of these supreme mysteries of Nature. I know perfectly well that there have been certain men who, by the art of the scarab, have dissolved the eagle's egg and its shell with pure albumen and have formed thereby a mixture of all; afterwards they have reduced this mixture to a yellow liquid, by a notable process, viz. by a ceaseless circulation just as the scarabs roll their balls of earth.



By this means the great metamorphosis of the egg was accomplished; the albumen was absorbed during a great many revolutions round the heliocentric orbits, and was enveloped in this same yellow liquid. The hieroglyphic figure shown here, of this art, will not displease those who are familiar with Nature.

We read that during the early centuries, this art was much celebrated amongst the most serious and ancient Philosophers, as being certain and useful. Anaxagoras performed the magistry and extracted therefrom an excellent medicine, as you may read in his book.

He who devotes himself sincerely to these mysteries will see clearly that nothing is able to exist without the virtue of our hieroglyphic Monad.

THEOREM XIX

The Sun and the Moon shed their corporeal forces upon the bodies of the inferior Elements, much more so than all the other planets. It is this fact which shows, in effect, that in the pyrognomic analysis all metals lose the aqueous humour of the Moon as well as the igneous liquor of the Sun, by which all corporeal, terrestrial, and mortal things are sustained.

THEOREM XX

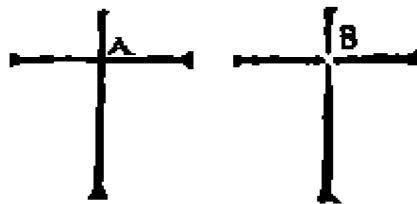
We have shown sufficiently that for very good reasons the Elements are represented in our Hieroglyph by the straight lines, therefore we give a very exact speculation concerning the point which we place in the centre of our Cross. This point cannot by any means be abstracted from our Ternary. Should anyone who is ignorant of this divine learning, say that in this position of our Binary the point can be absent, we reply, he may suppose it to be absent, but that which remains without it will certainly not be our Binary; for the Quaternary is immediately manifested, because by removing the point we discontinue the unity of the lines. Now, our adversary may suppose that by this argument we have reconstructed our Binary; that in fact our Binary and our Quaternary are one and the same thing, according to this consideration, which is manifestly impossible. The point must of necessity be present, because with the Binary it constitutes our Ternary, and there is nothing that can be substituted in its place. Meanwhile he cannot divide the hypostatic property of our Binary without nullifying an integral part of it. Thus it is demonstrated that it must not be divided. All the parts of a line are lines. This is a point, and this confirms our hypothesis. Therefore, the point does not form part of our Binary and yet it forms part of the integral form of the Binary. It follows that we must take notice of all that is hidden within this hypostatic form and understand that there is nothing superfluous in the linear dimension of our Binary. But because we see that these dimensions are common to both lines, they are considered to receive a certain secret image from this Binary. By this we demonstrate here that the Quaternary is concealed within the Ternary. O God! pardon me if I have sinned against Thy Majesty in revealing such a great mystery in my writings which all may read, but I believe that only those who are truly worthy will understand.

We therefore continue to expound the Quaternary of our Cross as we have indicated. Seek diligently to discover whether the point may be removed from the position in which we first find it. The mathematicians teach that it may be displaced quite simply. At the moment when it is separated the Quaternary remains, and it becomes much more clear and distinct to the eyes of all.

This is not a part of its substantial proportions, but only the confused and superfluous point which is rejected and removed.

O Omnipotent Divine Majesty, how we Mortals are constrained to confess what great Wisdom and what ineffable mysteries reside in the Law which Thou hast made! Through all these points and these letters the most sublime secrets, and terrestrial arcane mysteries, as well as the multiple revelations of this unique point, now placed in the Light and examined by me, can be faithfully demonstrated and explained. This point is not superfluous within the Divine Trinity, yet when considered, on the other hand, within the Kingdom of the four Elements it is black, therefore corruptible and watery. O thrice and four times happy, the man who attains this (almost copulative) point in the Ternary, and rejects and removes that sombre and superfluous part of the Quaternary, the source of vague shadows. Thus after some effort we obtain the white vestments brilliant as the snow.

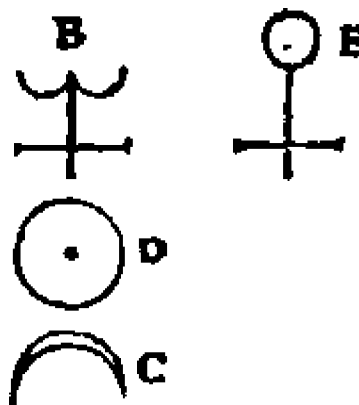
Oh, Maximilian! May God, through this mystagogy, make you or some other scion of the House of Austria the most powerful of all when the time comes for me to remain tranquil in Christ, in order that the honour of His redoubtable name may be restored within the abominable and intolerable shadows hovering above the Earth. And now for fear that I myself should say too much I shall immediately return to the burden of my task, and because I have already terminated my discourse for those whose gaze is centred within the heart, it is now necessary to translate my words for those whose heart is centred within their eyes. Here, therefore, we can represent in some measure in the figure of the Cross that which we have already said. Two equal lines are equally and inequally crossed through the point of necessity which you see in A.



The four straight lines, as in B, produce a sort of vacuum where they are withdrawn from the central point, which was their common condition, in which state they were not prejudicial, the one to the other. This is the path by which our Monad, progressing through the Binary and the Ternary into the purified Quaternary, is reconstituted within itself, united in equal proportions, and which now shows that the whole is equal to its combined parts, for during the time that this takes place our Monad will not admit of other units or numbers, because it is self-sufficient, and exactly so, within itself; absolute in all numbers in the amplitude of which it is diffused, not only magically but also by a somewhat vulgar process employed by the artist, which produces great results in dignity and power within this selfsame Monad, which is resolved into its own first matter; whilst that which is foreign to its nature and to its natural hereditary proportions is segregated with the greatest care and diligence and rejected for ever amongst the imputities.

THEOREM XXI

If that which is hidden within the profundities of our Monad be brought to light, or, on the contrary, if those primary parts which are exterior in our Monad are enclosed in the centre, you will see the extent to which the philosophical transformation can be produced. We will now expound to you another local commutation of our mystical Monad, using those parts from the hieroglyphic characters of the superior planets which are immediately offered to us. Each one of the other planets for this purpose is in turn elevated to a position which was frequently assigned to them by Plato, therefore, if they are conveniently taken in this position and at this point in Aries, Saturn and Jupiter are in conjunction. By descending, the Cross represents Venus and Mercury, followed by the Sun himself with the Moon at the bottom. This will be refuted in other circles; meantime, as we have no wish to hide the philosophical treasure of our Monad, we have taken a resolution to give a reason by which the position of the Monad is by this manner displaced. Yet see! listen to these other great secrets which I know and will disclose to assist you as touching this position, which I can explain in few words. We distribute our Monad, now looked at from a different aspect, and analysed in a different manner, as is seen at B, D, C. In this new Ternary the figures C and D are known to all men, but the figure designated B is not easy of comprehension.



It is necessary to give careful consideration to the known forms D and C, which show that the essences are separated and distinct from the figure B: also we see that the Horns of the figure C are turned downwards towards the Earth. That part of D which illumines C is also towards the Earth, that is to say, downwards, in the centre of which the solitary visible point alone is truly the Earth: finally these two figures D and C turned towards the lower end give a hieroglyphic indication of the Earth. Therefore, the Earth is made to represent, hieroglyphically, stability and fixation. I leave you to

judge from this what is meant by C and D: from which you may take notice of a great secret. All the qualities which we have in the first place ascribed to the Sun and the Moon can here be given a perfect and very necessary interpretation, these two stars up to now having been placed in the superior position with the horns of the Moon raised on high; but we have already spoken of this.

We will now examine, according to the fundamentals of our hieroglyphic Art, the nature of this third figure B. First, we carry to the Crown the double crescent of the Moon which is our Aries, turned round in a mystical manner. Then follows the hieroglyphic sign of the Elements, which is attached to it. As to why we use the double Moon, it may be explained that it is according to the matter, which requires a double quantity of the Moon. We speak of those grades of which in their experiments the Philosophers could find no more than four, amongst all created substances, that is to say, to be, to live, to feel and to comprehend (*esse, vivere, sentire et intelligere*). In saying that the first two of these Elements are found here, we say that they are called *argent vive* (*luna existens, viva*), all life being subject to movement, there being six principles of movement. The Cross which is attached implies that in this artifice the Elements are requisite. We have told you many times that in our theory the hieroglyph of the Moon is like a semicircle, and on the contrary the complete circle signifies the Sun, whereas here we have two semicircles separated, but touching at a common point; if these are combined, as they can be by a certain art, the product can represent the circular plenitude of the Sun. From all those things which we have considered, the result is that we can summarise, and in hieroglyphic form, offer the following:

Argent vive, which must be developed by the magistry of the Elements, possesses the power of the solar force through the unification of its two semicircles combined by a secret art.

The circle, of which we have spoken and which we designate in the figure by the letter E, is thus accomplished and formed. You will recollect, we have said that the solar degree is not delivered to us ready to our hand by Nature, but that it is artificial and not produced by Nature, it being available to us in its first aspect in accordance with its proper nature (as in B) in two parts separated and dissolved, and not solidly united in the solar body. In fact, the semi-diameter of these half-circles is not equal to the semi-diameter of D and C, but much smaller. Everyone can see this from the manner in which we have drawn them in the diagram, from which it is clear that this same B has not as great an amplitude as D and C. The proportions in the figure confirm this, being by this means transformed into a circle from B into E. Therefore, there appears before our eyes the sign of Venus alone. We have already demonstrated by these hieroglyphical syllogisms that from B we cannot obtain the true D, and that the true C is not and cannot be completely within the nature of B; therefore, this of

itself is not able to become the true "Argent Vive." You may already doubt the subject of this life and of this movement, whether it is possible, in fact, to possess it naturally or not. However, as we have already explained to the wise, all those things which are said about B, in a similar manner will be at least analogical, and all that which we have briefly taught concerning C and D can be very well applied, by analogy, to this same B accompanied by its Elements. Indeed, that which we have attached to the nature of Aries, should exactly fit the case, because it carries this figure B, although reversed, at its summit, and that which is attached to the figure B, is the mystical figure of the Elements. Therefore, we see by this anatomy that from the body of our Monad alone, separated in this manner by our Art, this new Ternary is formed.

This we cannot doubt, for the reason that the members which composed it reassemble and form amongst themselves of their own free will a monadic union and sympathy which is absolute. By this means we discover amongst these members a force which is both magnetic and active.

Finally I think it well to note here, by way of recreation, that this same B shows very clearly the same proportions in the malformed and rustic letter in that it carries visible points towards the top and at the front and that these letters are three in number, otherwise they number six, summarising three times three: they are crude and malformed, unstable and inconstant, made in such a manner as to appear formed of a series of half-circles.



But the method of making these letters more stable and firm is in the hands of the literary experts. I have here placed before your eyes an infinitude of mysteries: I introduce a game but to interrupt a theory. Meanwhile I do not understand the efforts of certain people who rise up against me. Our Monad being reconstituted in its first mystical position and each one of its parts being ordered by Art, I advise and exhort them to search with zeal for that fire of Aries in the first triplicity, which is our equinoctial fire and which is the cause whereby our Sun may be elevated above his vulgar quality. Many other excellent things should also be studied in happy and wise meditations.

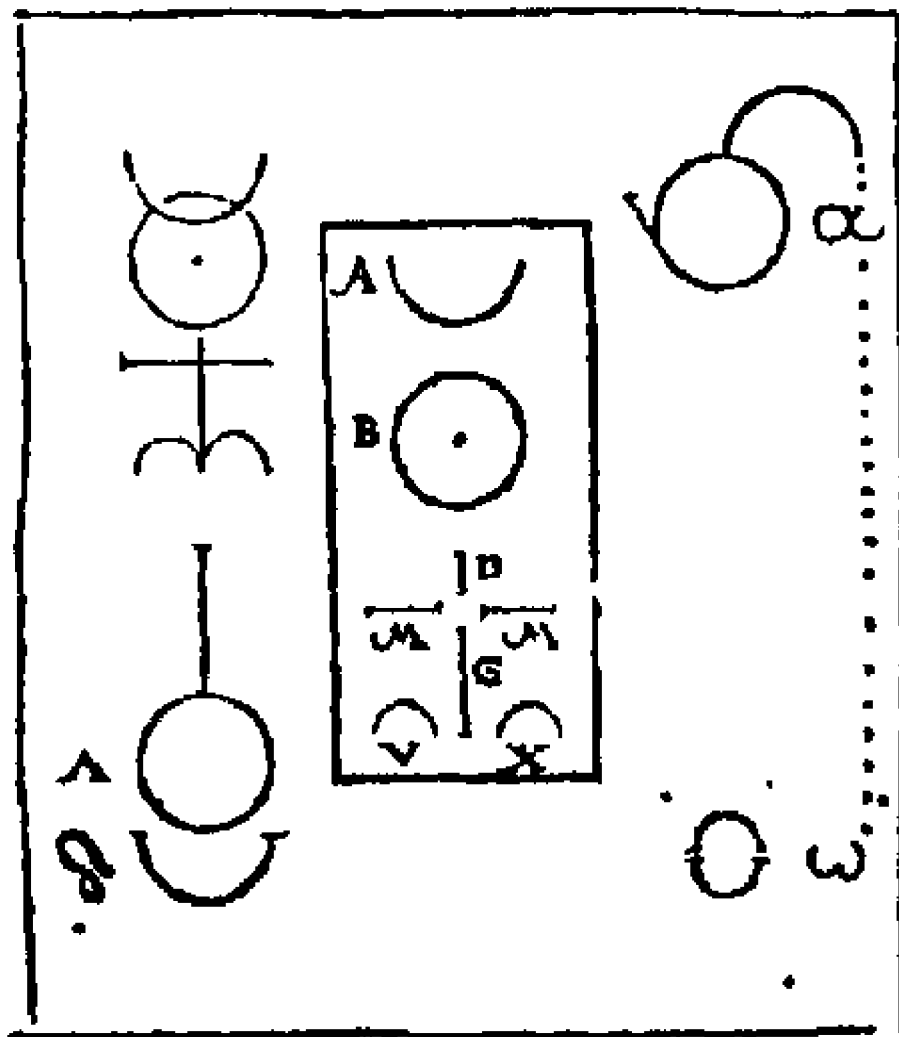
We now pass on to another subject; we wish to point the way, not only in a friendly but also in a faithful manner, to those other secrets upon which we must insist, before we lapse into silence and which, as we have said, comprise a most remarkable infinitude of other mysteries.

THEOREM XXII

It will be readily understood that the mysteries of our Monad cannot be extracted unless one is drawn towards the pharmacy of this same Monad, and that these mysteries must not be revealed to any but the Initiates. I offer here for the contemplation of your Serene Highness, the vessels of the Sacred Art which are truly and completely kabbalistic. All those lines which unite the diverse parts of our Monad are most wisely separated; we give to each one of them a special letter, in order to distinguish them one from another as you will see in the diagram.

We inform you that in "oc" [the mark in the upper right hand corner resembling the symbol for Taurus lying on it's side] is found a certain artificial vessel, formed of A and B with the line M. The exterior diameter is common to both A and B, and this is not different, as we see, from this the first letter of the Greek alphabet, except by a single transposition of the parts.

We teach the true mystical sympathy first by the line, the circle, and the semicircle, and, as we have formerly said, this symmetry can only be formed of the circle and the semicircle, which are always joined for the same mystical purpose.



It follows that λ and δ are in themselves the shapes of other vessels. That is to say, λ is made of glass and δ of earth (earthenware or clay). In the second place, λ and δ may remind us of the Pestle and Mortar, which must be made of suitable substance, in which artificial unperforated pearls, lamels of crystal and beryl, chrysolite, precious rubies, carbuncles and other rare artificial stones may be ground to powder.

Lastly, that which is indicated by the letter ω is a small vessel containing the mysteries, which is never far from this last letter of the Greek alphabet now restored to its primitive mystagogy, and which is made by a single transposition of its component parts, consisting of two half-circles of equal size. Concerning the vulgar objects and necessities which are required in addition to the vessels, and the materials out of which they should be fashioned, it would be useless that we should treat of it here. Meanwhile α must be considered as if searching for the occasion to perform its function by a very secret and rapid spiral circulation and an incorruptible salt by

which the first principle of all things is preserved, or better, that the substance which floats within the vitriol after its dissolution, shows the apprentice a primordial but very transitory specimen of our work, and if he is attentive, a very subtle and most effective way to prepare the work will be revealed to him.








Within λ , the glass vessel, during the exercise of its particular function, all air must be excluded or it will be extremely prejudicial. The corollary of ω is the agreeable man, ready, active, and well disposed at all times.

Corollary.

Who, then, is not now able to procure the sweet and salutary fruits of this Science, which, I say, spring from the mystery of these two letters?

Some of those who would draw us away from our Garden of the Hesperides, and would make us view this a little closer as in a mirror, say that it is established that it is not formed from anything but out Monad.

But the straight line which appears in Alpha is homologous with that which, in the separation of the final analysis of our Cross, is already designated by the letter M. One may discover by these means from where the others are produced. See the scheme outlined in the table:

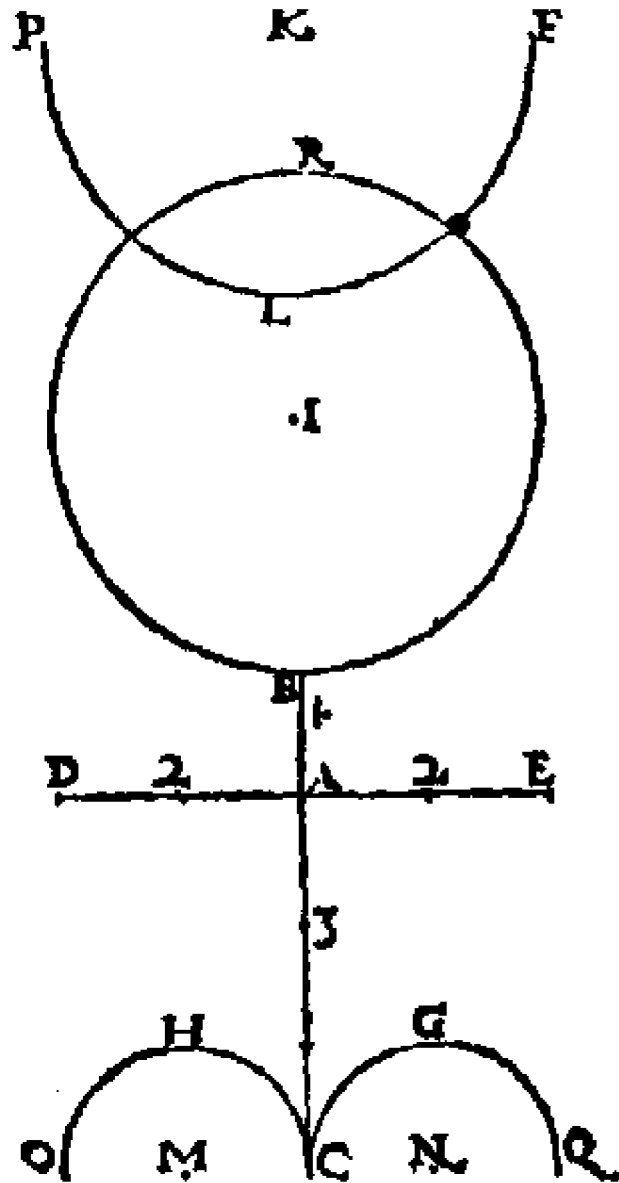
	Existens ante Elementa.	Adam Mortalis Masculus & Femina.	Mortifi- cans	Adumbra- tus.	Natus in Seabebo.
	Elementaris oeconomia.	Elementalis Genealogic Confirmatio.	Crux.	Crux.	Holocaus- tum in Cr.
	Existens post Elementa.	ADAM IMMORTALIS.	Vivificans.	Manifestis- simus.	Rex Regum Ubique.
Conceptus Singulari In- fuentis.	Potentis Semen.	Creatio Hylea.	Matrimo- nium Ter- restre.	Principium.	
Passus & Se- pulchus.	 Virtus Denaria.	Depuratio Elementalis.	Crucis Martyrii.	Medium.	
Resurgens, propria vin- tute.	Glorie Triumphus.	Transfor- matio.	Matrimo- nium Divinum.	Finis.	

In these few words, I know that I give not only the principles but the demonstration to those who can see in them how to fortify the igneous vigour and the celestial origin, so that they may lend a willing ear to the great Democritus, certain that it is not mythical dogma but mystic and secret, according to which it is the medicine of the soul, the liberator from all suffering, and is prepared for those who wish for it and as

he has taught; it is to be sought for in the Voice of the Creator of the Universe, so that men, inspired by God, and engendered anew, learn through the perfect disquisition of the mystical languages.

THEOREM XXIII

We now present in diagrammatic form the proportions already observed by us in the hieroglyphic construction of our Monad, which must be observed by those who wish to engrave them upon their seals or their rings, or to utilise them in some other manner. In the name of Jesus Christ crucified upon the Cross, I say the Spirit writes these things rapidly through me; I hope, and I believe, I am merely the quill which traces these characters. The Spirit draws us now towards our Cross of the Elements, with all the following measures which are also to be obtained by a reasoning process according to the subject-matter which it is proposed to discuss. Everything which exists under the heaven of the Moon contains the principle of its own generation within itself and is formed from the coagulation of the four Elements, unless it be the primary substance itself, and this in several ways not known to the vulgar, there being nothing in the created world in which the Elements are in equal proportion



or in equal force. But by means of our Art, they can be restored to equality in certain respects, as the wise well know; therefore, in our Cross, we make the parts equal and unequal.

Another reason is that we can proclaim either similitude, or diversity, or unity, or plurality in affirming the secret properties of the equilateral Cross, as we have said before.

If we were to expound all the reasons which we know, for the proportions established in this way, or if we were to demonstrate the causes by another method which we have not done, although we have done so sufficiently for the Sages, we should

transcend the limits of obscurity which we have prescribed, not without reason, for our discourse.

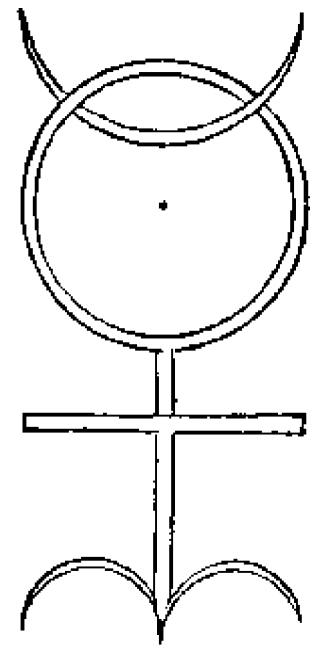
Take any point, as A for example, draw a straight line through it in both directions, as CAK. Divide the line CK at A by a line at right angles, which we will call DAE. Now select a point anywhere on the line AK, let it be B, and one obtains the primary measurement of AB, which will be the common measure of our work. Take three times the length of AB and mark off the central line from A to C, which will be AC. Now take twice the distance between AB and mark it off on the line DAE at E and again at D, in such a way that the distance between D and E is four times the distance between A and B. Thus is formed our Cross of four Elements, that is to say, the Quaternary formed by the lines AB, AC, AD, AE. Now on the line BK take a distance equal to AD up the central line to I. With this point I as a centre, and IB as the radius, describe a circle which cuts the line AK at R: from the point R towards K mark a distance equal to AB, let it be RK. From the point K draw a line at right angles to the central line on both sides, forming an angle on either side of AK, which will be PFK. From the point K measure in the direction of F a distance equal to AD, which will be KF: now with K as centre and KF as radius describe a half-circle FLP, so that FKP is the diameter. Finally, at point C draw a line at right angles to AC sufficiently long in both directions to form OCQ. Now on the line CO we measure from C a distance equal to AB, which is CM, and with M as a centre and MC as a radius we describe a semicircle CHO. And in the same manner on CQ, from the point C we measure a distance equal to AB which is CN, and from the centre N, with CN as radius, we trace a semicircle CGQ, of which CNQ is the diameter. We now affirm, from this, that all the requisite measurements are found explained and described in our Monad.

It would be well to notice, you who know the distances of our mechanism, that the whole of the line CK is composed of nine parts, of which one is our fundamental, and which in another fashion is able to contribute towards the perfection of our work: then, again, all the diameters and semi-diameters must be designated here by suppositional lines hidden or obscured, as the geometers say. It is not necessary to leave any centre visible, the exception being the solar centre, which is here marked by the letter I, to which it is unnecessary to add any letter. Meanwhile those who are adept at our mechanism can add something to the solar periphery, by way of ornament and not by virtue of any mystical necessity: for this reason it has not been formerly considered by us. This something is a boundary ring, necessarily a line parallel to the original periphery. The distance between these parallels may be fixed at a quarter or a fifth part of the distance AB. One may also give to the crescent of the Moon a form which this planet frequently assumes in the sky, after her conjunction with the Sun -- that is to say, in the form of the Horns, which you will obtain if from the point K in the direction of R you measure the distance just mentioned, *i.e.* the fourth or fifth part

of the line AB, and if from the point thereby obtained, as a centre, you trace with the original lunar radius the second part of the lunar crescent, which joins the extremities at both ends of the first semicircle. You may perform a similar operation in respect of the positions M and N when erecting the perpendicular at each one of these centre points; we can use the sixth part of AB or a little less, from which point, as the centre, we describe two other semicircles, using the radius of the two first, MC and NC.

Lastly, the parallels may be traced at each side of the two lines of our Cross, each side at a distance from the centre line of one-eighth to one-tenth part of the distance AB, in such a way that our Cross be in this manner formed into four superficial lines where the width is the fourth or the fifth part of this same line AB.

I have wished in some way to sketch these ornaments in the figure which each one may reproduce according to his own fancy. It is a condition, however, that you do not commit any fault, however small, against the mystical symmetry for fear of introducing by your negligence a new discipline into these hieroglyphic measurements; for it is very necessary that during the succeeding progression in time they must be neither disturbed nor destroyed. This is much more profound than we are able to indicate, even if we wished to do so, in this small book, for we teach Truth, the daughter of Time, God willing.

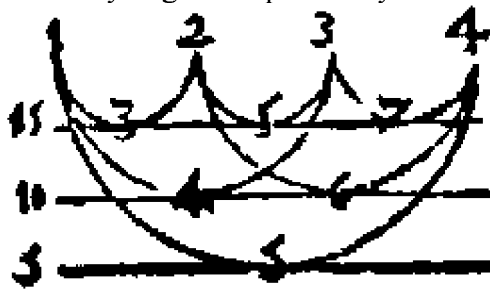


We will now expound methodically certain things which you may find on your way by practising the proportions of our Monad. Then we will show by many examples the existence of four lines corresponding to the four lines of our Cross, and which in this consideration we are not able simply to announce, because of the proportions and the particular and mystical results which are produced in another fashion, from the Quaternary of these same lines. And thirdly, we will show that there exist within Nature certain useful functions determined by God by means of numbers, which we have happily obtained and which are explained either in this theorem, or in others, contained in this little book.

Finally, we will insert other things in an opportune place which, if they are conveniently understood, will produce fruits most abundantly.

We now abruptly conclude.

Of the Pythagorean quaternary



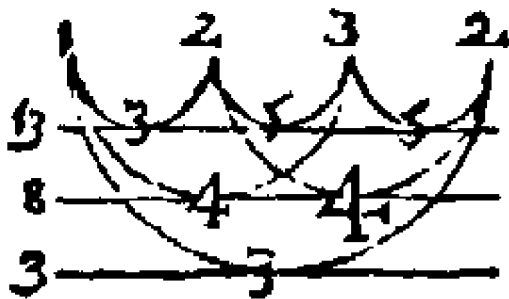
The Pythagorean sum is 10.

A complete addition of the parts yields 30.

Take the same proportion which is shown in numbers when written in the natural order, after the first Monad, then from the first to the last make a continuous multiplication -- that is to say, the first by the second, the product of these two by the third, and this product by the fourth, and so on until the last; the final product determines all the Metatheses possible, in respect of the proportion in space, and for the same reason in proportion to diverse objects as you wish.

I tell thee, O King, this operation will be useful unto thee in many circumstances, whether in the study of Nature or in the affairs of the government of men; for it is that which I am accustomed to use with the greatest of pleasure in the Tziruph or Themura of the Hebrews.

Of the artificial quaternary



- a continuous multiplication yields 12.
- a simple addition yields 8. (1, 7; 4, 3)
- the sum of a complete addition of the parts is -- 24, a number which is the same in any possible transposition of the quaternary, and which designates the physical purity and highest quality of gold, (namely that) of 24 carat when one has it, by itself, above ground.

I know that many other powerful numbers may be produced out of our Quaternary, by virtue of arithmetic and the power of numbers. Yet he who does not understand that a very great obscurity has by this method been illuminated by those numbers which I have drawn out which have nature and distinction amongst such a multitude, will not be able to estimate their meaning, which is obscure and not to the point. How many will find in our numbers the authority which we have promised for the weight of the Elements; for the statements regarding measurements of time; and for the certainty of proportions which may be assigned to the powers and forces of things? All this you should study in the two preceding diagrams.

Octonarius
notae Causae

GLYPHICA. HORIZON AETERNITATIS.

Aniquorum aeternitas, Deca-
pla Proportio, explicata.

8	METAMORPHOSIS CONSERVATA		4
7			3
6			2
5			1
4	Ignis	1000.	7
3	Aëris	100.	6
2	Aquæ	10.	4
1	Terræ	1.	2

QUATERNARIUS: quod Num-
mus. MONAS notat SARDATIS-
SATE ARTIS NATURAE
QUE VINCITUR P. O.
TESTATUM.

REGNUM	3	Aurum	24.25.
REGNUM	2	Citrinitas	
REGNUM	2	Serinitas Chrysellina	12.13.
Corpo	1	Tenebrae	

Many things may be deduced from the diagrams which, it is preferable, should be studied silently rather than divulged openly in words. Meantime, let us inform you of one thing, amongst many others, disclosed now for the first time by us, in respect of this new Art; to wit, we have here established a rational cause by virtue of which the Quaternary with the Decad, in a certain manner, terminate the numerical series. We affirm that this cause is not exactly that which was described by the Masters who have preceded us, but just as we have stated it here. This Monad has been integrally and physically restored to itself -- that is to say, it is truly the Monad Unitissima, the proved unity of the images; and it is not within the power of Nature, neither can we by any art promote in it any movement or any progression whatsoever, unless it be by four super-celestial cycles or revolutions, and from this Monad is engendered that which we wish to note as the manner and course of its eminence; and for this reason, that there is not in the elemental world, nor in the celestial or super-celestial worlds, any created power or influence which cannot be absolutely favoured and enriched by it.

It was because of the true effect of this that four illustrious men, friends of Philosophy, were upon an occasion together in the great work. One day they were astonished by a great miracle in this thing, and forthwith dedicated themselves from that day forward to sing praises to God and to preach the thrice Mighty because He had given them so much wisdom and power and so great an Empire over all other creatures.

THEOREM XXIV

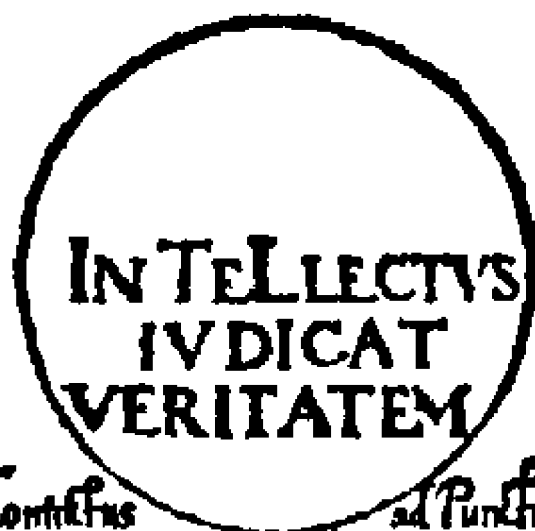
Just as we commenced the first theorem of this little book with the point, the straight line, and the circle, and have extended it from the Monadic point to the extreme linear efflux of the Elements in a circle, almost analogous to the equinoctial which makes one revolution in 24 hours, so now at last we consummate and terminate the metamorphosis and the metathesis of all possible contents of the Quaternary defined by the number 24 by our present twenty-fourth theorem, to the honour and Glory of Him, as witnesseth John the Archpraesul of the Divine Mysteries, in the fourth and last part of the fourth chapter of the Apocalypse, who is seated on His Throne, around and in front of which the four animals, each with six wings, chant night and day without repose: "Holy, Holy, Holy is the Lord God Omnipotent, who was, is and is to come," the same as the 24 ancient ones in the 24 seats placed in the circle, adore Him and prostrate themselves, having cast their Crowns of gold to earth, saying: "Worthy art Thou, O God, to receive Glory, Honour, and Virtue, because Thou hast created all things, and out of Thy Will they have been created."

Amen, says the fourth letter.

Δ :

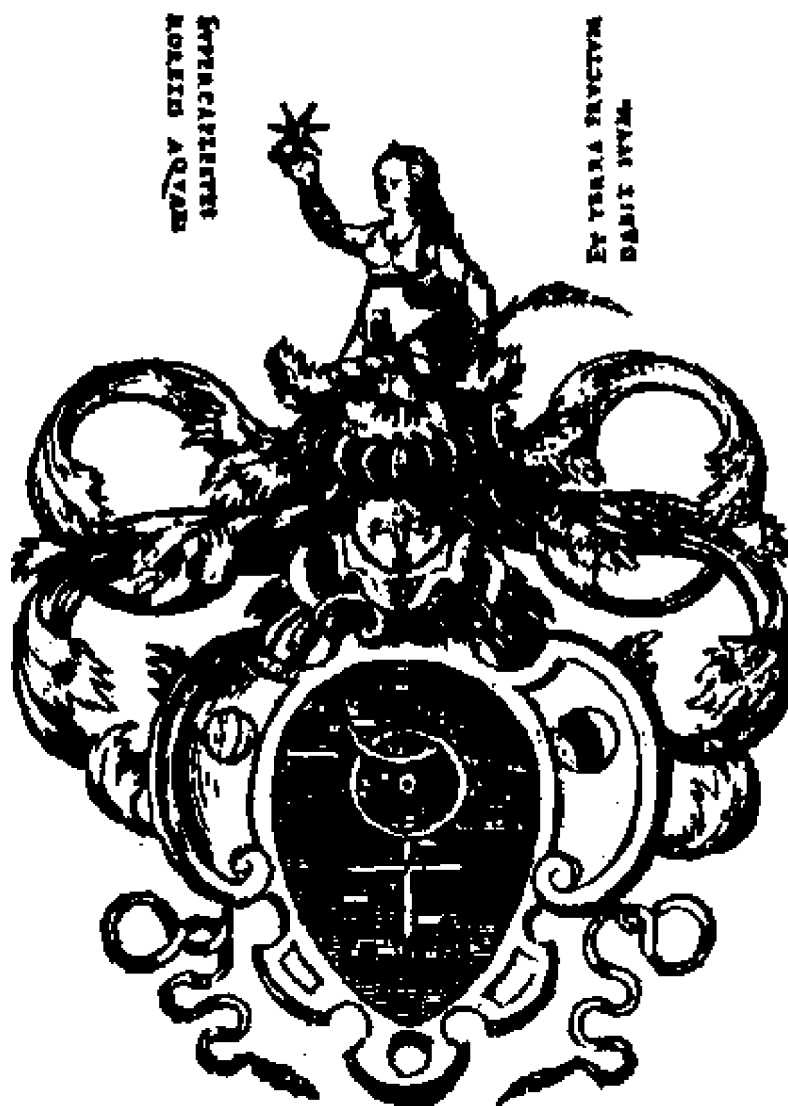
He to whom God has given the will and the ability to know in this way the Divine mystery through the eternal monuments of literature and to finish with great tranquillity this work on the 25th January, having commenced it on the 13th of the same month.

In the year 1564 at Antwerp.



Confessus *ad Punctum.*

Here the vulgar eye will see nothing but Obscurity and will despair considerably.



Compendium Heptarchiæ Mysticæ of Dr. John Dee

Edited by Joseph H. Peterson, © Copyright 1999.

Introduction

This book consists of detailed instructions for communicating with angels and employing their aid for practical purposes. Written in the form of a personal Grimoire, or handbook of magic, it consists of excerpts and elaborations from Dee's detailed records of his "mystical exercises" found in *Mysteriorum Libri Quinque*. For the most part it is a draft version of Dee's slightly better known work, *De Heptarchia Mystica*, and like it describes details of Dee's and Kelley's magical workings that occurred prior to the well known records published by Meric Casaubon (as *A True and Faithful Relation of what passed for many yeers between Dr. John Dee ... and some spirits*, 1659.) The latter, of course, was used and elaborated on by the founders of the Golden Dawn, and has come to be known as Enochian magic.

The present manuscript is in Dee's own handwriting, and is now preserved in the British Library under the catalog number Additional MS. 36674. While very similar to *De Heptarchia Mystica*, to my knowledge this text has never been published or studied at length. The manuscript is the most difficult to read Dee manuscript I've examined; it contains some of Dee's worst handwriting, and is very faded and damaged in places. Nevertheless, I believe it has been worth the effort of editing, as it contains some valuable material not found elsewhere.

Of special interest are the details it fills in from the lost beginning of *Quartus Liber Mysteriorum*, which provide insight into the mysterious *Covenant Table*, the ornate chair, and the globe used thereafter. It also assigns planets to the Filij lucis ("sons of light") and the Filij filiorum ("sons of the sons"). There is also a table of letters with 24 columns and 13 rows, which I have not identified in any other source, and may be unique.

This text also allows us to fix its date, May 30, 1588. It was a time when few spiritual actions were recorded, while Dee was still on the Continent (he returned to England in 1589.) A few days earlier Dee recorded in his diary that Edward Kelley "did open the great secret to me, God be thanked!"

This manuscript also offers some insight into Dee's editorial process. I have consequently included all of Dee's editorial marks, crossed out text (here indicated in ~~strikeout font~~), and intralinear corrections (here indicated in ^{superscript font}).

My editorial notes, and damaged text filled in from Sl. 3188 and Sl. 3191 are indicated by {} since Dee uses [].

-J.H. Peterson

^ Compendium **Heptarchiæ Mysticæ;** ^ Diuinis
(ip{sius} **Creationi{onis}**
stabilitæ legibus Diuinis.

Cap. 1.

**¶ Of the Title, and generall contents of this boke, some
nedefull {Testimonies}**

Beware of wauering: Blot out suspicion of vs. for we are
gods Creatures, that haue Raigned, do raigne, and shall
raigne for euer. All our Mysteries shalbe known vnto you.
&c. Behold, these things and their mysteries shalbe known
vnto you, reserving the secrets of him that raigneth for
euer. [the voyce of a Multitude answered, singing, Whose
name, is great for euer]

Open your eyes, and you shall see from the highest to the
lowest. The peace of God be vpon you.

Venite, gradatim repetamus opera Dei, &c.

[Δ Lib^o 1^o Principes solu~ loquebã{tur} ... secundo Reges,
proxime (?).]

Vnus est Deus, et vnum est opus nrm.

[Very many cam vpon the convex superficies of the
Transparent globe and sayd] Parati sumus servire Deo
nostro.

This work shall haue relation to tyme present, and present
vse. To Mysteries far exceding it: And finally, to a purpose
and Intent, Wherby the Maiestie and Name of God, shall,
and may, and, of force must appeare; with the Apparition
of his wonders, and mervayles yet unhard of. Dixi.

Δ {Sapi}entia ædificavit
{sib}i domum: excidit
{co}lumnas Septem.
Prouerb. 9. {"Wisdom has
built her house, she has set
up her seven pillars." Pr.9.}

{Anno} 1582. Novemb. 16.
{B}ralges, the last of 7
Princis {co}ncluding the
first {bo}ke with his words.
{Sl.3188, pp. 80}



King Carmara, straight
way sayd as followeth.



King Carmara,
Nouemb. 17 {Sl.3188, pp.
81}

Hagonel



Camara, Novemb:
19, {Sl.3188, pp. 92}

Δ -- Note As Vriel and Michael at the begynning of this Art, were present and gaue Authoritie to Carmara to order the whole: so, at the Conclusion they appered againe, and Raphaël with them: and Michael concluded the ^{^second} boke with these words: ¶Mercifull is our God, and glorious is his Name: which Chuseth his Creatures, according to his owne secret Iudgment and good pleasure. This Arte is the first part of a Threfold Arte, ioyning man, (with the knowledg of the 1. World, the 2. Gouernment of his Creatures, and the 3. Sight of his Maiestie) Vnto him, (ô I say, vnto him) which is Strength, Medicine, and Mercy, to those that feare him. Amen.

Michael, Novemb. 19.

Thow hast a work of Three proportions in Esse, of Seuen in forme: which is (of it self) diuided by a number Septenarie. Of the Cowrse, estate, and detemination of things above, things next, and things below: which of it self is pure, perfect, and without blemish. &c.

King Carmara, Nouemb. 21. in Appendix to the second boke.

Ô God, how easy is this first understanding? Thow hast byn told perfectly, playnely, and absolutely, not onely the Condition, dignitie, and estate of All things that God hath framed: But allso withall, thow wart deliuered, the most perfect forme and vse of them. &c.

Carmara, Novemb. 21.

Euen as God is iust, his iudgments true, his mercyes unspeak{able,} so are we the True messagers of God: and our words are true in his Mercy, for euer. Glory, (ô Glory) be to thé, ô most High God.

King Carmara, die 17 Novemb. {Sl.3188, pp. 85}

{Several additional paragraphs appear in HM, Sl. 3191.}

Δ -- Amen.

He that standeth in the myddst of the Globe signifieth NATURE: whereuppon in the first point, is the use and practise of this work: That is to say, as concerning the first part, for it is sayde:

The boke conteyneth three kinds of knowledges.

Uriel, May 5, 1583. {Sl. 3188, pp 180}

- The knowledge of god truely
- The number & doing of his Angells perfectly
- The begynning and ending of Nature Substantially.

Cap. 2

Δ Of John Dee his principall, and (in manner) peculiar Interest, to exercise the Doctrine ~~of the~~ ~~boke~~ Heptarchicall.

Vltima est hæc ætas vram, quæ tibi revelata erit.

The Mysteries of God haue a tyme: and behold, thou ^Δ art
provyded for that tyme.

The Sonnes of men ^Δlight, and theyr Sonnes are subiect unto
my commanndement: This is a Mys{terie:} I haue spoken
of it. Note it thorowghly: they are my Servants. By them
Thow ^Δ shalt work mervayles.

There are kings fals and uniust, whose powre as I
haue augmented ^Δsubuerted and destroyed, So shallt Thow.Δ.

The second Assembly were the Governors of the Erth,
whose glory, (if they be good) the weapons we haue towght
thé ^Δ, will augment, and consequently, (yf they be evyll,)
pervert.

I am Bornogo. This is my Seale, this my true Character.
What thou ^Δ desyrest in me, shalbe fullfilled. Glory to
God.

Behold, Behold, lo Behold my mighty powre consisteth in
thys. Lerne wisdom by my words. This is wrowght for
thy ^Δ erudition, what I instruct {hm: entrust} thé from God.
Loke unto thy charge truely: Thow art yet dead. Thow
shallt be revyved. But oh, blesse god truely. The blessing
that God giveth me, I will bestow uppon thé, by permission
{hm: "omission"}. Ô how mighty is our god, which walked
on the waters, which sealed me with his name. Whose
Glory is withoute ende. Thow hast written me, but yet dost
not know me. Use me in the name of God: I shall at the
tyme appoynted be ready. I will manifest the works of the
Seas: and the miracles of the Deape, shall be known.

Behold, thou desyrest, and art syck with desyre: I am the
disposer though not the composer of Gods Medicines.
Thow desyrest to be cumforted ~~in thy labors~~ and
strengthened in thy labors: I mynister [^]unto thé the strength of
God. What I say is not of my self: neyther that which is

{Anno 1582 Uriel,
Nouemb.} 15

Michael

Hagonel, {No}vemb. 16.

Hagonel, {No}vemb. 16.

..dem, eodem, tempore.

Bornogo, {No}vemb. 16.

{B}efafes, {eo}dem die

Carmara, die 17.
{No}uemb.

sayd to me, is of them selves, but it is sayd of him which liueth for euer. These Mysteries hath God lastly, and of his great Mercyes graunted unto thee. I haue answered thy dowing mynde. Thow shalt be glutted, yea filled, yea thow shalt swell and be puffed up with the perfect knowledge of Gods Mysteries in his mercies.

Abuse them not. Be faithfull, Use Mercy. God shall enriche thé: Banish wrath: yt was the first*, and is the greatest commaundment. I rayng by him: and live by him, which rayngneth and liueth for euer.

I haue shewed thé perfectly: Behold I teach thé agayn: O how mercifull is God that revealeth so great Secrets to flesh and blud. Thow hast 42 letters. Thy Tables last, conteyn so many &c.

Whan thow wilt work for any thing apperteyning unto the estate of a good King: Thow must first call uppon him, which is theyr prince. Secondly the ministers of his powre ar six &c.

In owtward sense, my words are true: I speak now of the use of one of the first, that I spak of; or manifested yesterday. Sayd I not, and shewed I not, which had the government of Princes? for as it is a Mysterie to a farder matter, so is it a purpose to a present use. Yf it rule worldly princis, how much more shall it work with the Princis of Creation? Thow desyrest use. I teach use. And yet the Art is to the farder understanding [168r] of all sciences, that are past, present, or yet to come.

Frute hath farder vertue, then onely in the eating: Gold his {farder} condition, property and quality, then in melting, or common use. Kings there are in Nature, with Nature, and above Nature. Thow {art} Dignified. &c.

Last of all thy Ryng, which was appointed thé with the Lamyne comprehending the forme* of thy own name. Which is to be made in pf{ect} gold: as is affore sayde.

Thow shalt be cumforted. But respect the world to come: Whereunto thow art provyded, and for what ende: and that, in what tyme. Serve god truely, Serve him justly. Great care is to be had, with those that meddle with princis affayres: Much more consideration, with whome thow

{* A}nnael gaue me ..e as
... appeares Anno 1581.

{C}armara. {di}e 17
Novemb.

{C}armara eodem tempore.

{eodem} tempore.

{vi}de A° ... {Ca}rmara:
{eo}dem tempore.

*E.K.

shalt meddle, or use any practise. But God hath shadowed thé from destruction. He preserveth his faithful, and shaddoweth the iust, wth a sheld of honor. None shall enter into the knowledg of thes mysteries with thé, but this worker* &c.

Finally God doth enriche thé with knowledg: and of thy self hath given the understanding of these worldly vanities. He is mercifull: And we his good Creatures, neyther haue, do, nor will forget thé. God doth bless you both: whose mercy, goodnes and grace, I pronownce and utter uppon you. I haue sayd.

Dee, Dee, Dee, At length, but not to late.

[Δ as concerning these Mysteries atteyning &.]

Lo thus thou seest the Glory of Gods creatures: whom thou mayst use, with the consideration of the day, theyr King, theyr prince and his character: The King and Prince govern for the hole day: the rest according to the six parts of the day. Use them to the glory of God prayse and honor of him, which Created them, to the laude and prayse of his Maiestie.

Write this reverently. Note it with submission. What I speak hath not byn revealed, no not in these last tymes of the second last world &c.

Thou shalt work marvaylous marvaylously by my workmanship in the Highest.

Unto my Prince (my Subiect) are deliuered the keyes of the Mysteries of the earth. All these are Angels, that govern under him: &c. Use them, They are, and shalbe at thy commanndement.

By me thou shalt cast out the powr of all wycked Spirits. By me thou shalt know the doings and practises of evyll men: and more then may be spoken, or uttred to man.

Ô quanta est ho[mi]nis Infirmitas et Corruptio, qui Angelis, idq[ue] suis bonis, fidem autem Deo, vix habet? O[mn]ia Mundana fæces; Mundi corruptiones in se habent. Deus nr, Deus nr, Deus (inquam) ille nr, Verus cum veris suis Angelis, ei[us]q[ue] servientibus, semper verus est Pete quae vis.

King Bobogel, Novemb. 19.

King Carmara, Novemb. 20.

King Bynepor, {di}e 20.
{N}ovemb.

King Bnaspol. die 20.
Novemb.

King Bnaspen, die 20.
Novemb.

King Carmara, Novemb. 21

Dixi et quod dixi Obumbratum est veritate, Justitia, et perfectione

Ecce -- Δ -- holding up the meat rod

Hic -- Δ pointing to the ende of the rod

Per hoc, pointing to the Middle of it.

Et a mensuræ fine, nos nostramq^e mensurabis potestatem.

Age (inquam) Quid vis? &c.

Obscurum enim Nihil est, quod per illum^{EK}; recepisti^Δ.
Age

One thing is yet wanting, a mete receptacle &c. There is yet wanting a stone. &c.

One there is most excellent, hid in the Secret of the depth &c. In the uttermost part of the Roman possession. &c. Lo the mighty hand of God, is uppon thé &c.

Thow shalt prevayle with it, with kings and with all Creatures of the world: whose beautie (in vertue) shall be more worth then the kingdomes of the earth &c. Go toward it and take it up &c. Kepe it sincerely: Let no mortall hand towch it but thy own.

[168v] Thy Character must haue the names of the five Angels (written in the myddst of Sigillum Æmeth) graven uppon the other side, in a circle. In the myddst wherof must the stone be, which was allso browght. Wherein Thow shalt at all tymes behold (priuately to thy self) the state of Gods peop{le,} through the whole earth.

Go and thow shalt receyue. Tary and you shall receyue. Slepe and you shall see: But watch and yo^r eyes shalbe fully opened. One thing which is the grownd and Element of thy desyre, is already perfited &c. Out of Seuen Thow hast byn instructed, of the lesser part most perfectly.

All those before spoken of, are Subiect to thy Call. &c. Of frendship, at any tyme, thow mayst see them, and know what thow wylt.

King Carmara, Novemb. 21.

... {corner of leaf torn; HM has Anno 1583 May 5} ???=
...?? Car=
... ?? caue (?)
{B}aligon.

Raphael A^o 1583. Martij 23.

Raphael, Marty 26. Anno 1583. {HM lists the date as March 23, however, per Sl. 3188, 'All those...' and 'Euery one...' were March 26. The third quote is no

Euery one (to be short) shall at all tymes and seasons, shew thé Direction in any thing &c.

longer extant in Sl.3188, but HM lists the date elsewhere as March 15. }

One thing I answer thé, for all Officis: Thow hast in subiection all Officis: Use them when it please thé: and as thy Instruction hath byn.

The Lord sayeth, I haue hardened the hart of one of you: yea I haue harden{ed} him, as the flynt: and burnt him together with the ashes of a Cedar. To the Intent, he may be proued Just in my work: and great in the strength of my glory: Neyther shall his mynde consent to the wyckednes of Iniquitie. For from Iniquitie, I haue Chosen him to be a first Earthly wytnes of my dignitie.

Uriel, A° 1583
Aprilis 23:

{HM includes several more paragraphs, and omits the following concluding paragraph. }

Δ Soli Deo Omnipotenti omnis honor et Gloria. Amen.

Cap. 3: ^Some remembrances **Of the necessary furniture** ^and Circumstances necessary in **for the exercise Heptarchicall.**

First cast thy ey unto the generall prince, Governor, or Angel, that is Principal in this world. Than place my name, whome thow hast allready.

Than the Name of him, that was shewed thé yesterday, [wth the short cote.] Then his powre, with the rest of his six perfect ministers.

Was it not Annael: wth whome I had the preface to this new exercise {t}estimony (?): vide sup. pagina, ..., libra prima.

With these thow shalt work to a good ende. All the rest thow mayst use to gods Glory. for every one of them shall minister to thy Necessities.

Moreover when thow workest, thy fete must be placed uppon these Tables, which thow seest wrytten last: comprehending 42 letters and names. But with this consideration, that the first Character, which is the first of the 7, in thy former boke be placed uppon the top of the Table, which thow wast, and art & shalt be commaunded to haue and use.

King Carmara in the presence of Michael A° 1582. {No}vemb.17.

Last of all the Ring, which was appointed thé, with the lamyne Comprehending the forme of thy own name. which is to be made in perfect gold: as is affore sayd.

Euen as god is Just ~~hast~~ his Judgments true, his mercies unspe{akable} So are we the True Messengers of God and our words are true in his mercy for euer. Glory ô glory be to thé ô most high God.

Lo, thus thow seest the glory of gods Creatures: whome thow mayst use, with the Consideration of the day, theyr King, theyr Prince and his Chara{cter.} The King and Prince govern for the whole day. The rest according to the six parts of the day. Use them to the glory, prayse & honor of him, which Created them, to the laude and praise of his Maiestie.

[169r]

The Characters of the kings are in the Globe: and {of the Princis,} in the Heptagonon.

The sonns of light ^{Δ light}, and theyr Sonns, are Subiect unto my Cōmaund{ement.} This is a Myserie, I haue spoken of it. Note it throwghly. They {are} my Servants. By them thow shalt work mervayles. My time {is} yet to come. The Operation of the Erth is Subiect to my powre. And I am the first of the Twelue. My Seale is called Barees. And here it is.

In his Name ^{= Carmara}, with my name, by my Character, & the rest of my Ministers are these things browght to pass.

1. These that lye here are witches, enchanter, Deceyvers, Blasphemers. And finally all they that use Nature with Abuse: and dishonor him which rayngneth for euer.
2. The Second Assembly wer the Governors of the Erth, whose Glory, if they be good, the weapons which we haue ~~towght~~ towght thé, will augment And consequently, (yf they be euyll,) will pervert.
3. The Third Assembly, are those which tast of Gods Myseries, and dr{ink} of the Juyce of Nature: whos myndes are diuided: Some with eyes loking toward heven: The rest to the Center of the erth.

Vbi non gloria, nec Bonitas, nec bonum est. It is wrowght, I say, it is wrowght (for thy understanding) by the Seven of

King
{C}armara.
?????
Novemb. 20.

King Carmara, Novemb. 21.

Hagonel.
Novemb. 16.
A° 1582.

Prince
Hagonel.
eodem tem=
pore

the Seven, which were the Sonns of Sempiternitie: whose names thow hast written and recorded to Gods glory.

Mark this: All Spirits enhabiting within the Earth, where theyr habitation is of force, not of Will, (Except the midst of my self which I know not) are Subiect to the powre hereof [pointing to his seale] with this you shall govern: With this you shall unlok: with this, (in his name, who raigneth) you shall discover ~~your~~^e her entrayles.

Whan thow wilt work ^{^for} any thing apperteyning unto the estate of a good king, Thow must first call upon him which is theyr Prince. Secondly the ministers of his powre are Six: whose names conteyn 7 letters apece: as thy Tables do manifest: by whom in generally, or by any one of them, in particularitie, Thow shalt work for any intent or purpose. As concerning the letters particularly, They do concerne the Names of 42. which 42, in generally or one of them do and can work the destruction, hindrance or annoyance of the estate, condition, or degree, as well for body as government, of any wycked or yll liuing Prince. &c.

Venito BOBOGEL, Rex et Princeps Nobilitatis: Venito cum ministris:

Venito (inquam): Venito cum Satellitibus tuis, munitus.
[Δ This I note for a form of calling]

Veni Princeps, 7 principum, qui sunt Aquarum principes: Ego sunt Rex potens et mirabilis in Aquis: cuius potestas est aquarum visceribus.

Venito, Veni (inquam) Adesto. Veni Rex. O Rex, Rex, Rex Aquarum. Venito Venito (inquam). Magna est tua, Maior autem mea potestas.

Vitam dedit Deus omnibus Creationis. Venite, Veni Ignis, Veni Vita Mortalium (inquam) Venite. Adestum Regnat Deus. O venite. Nam unus ille regnat, et est vita viuentium.

Venite, ubi, nulla quies, sed stridor dentium

{[In space between paragraphs:} Behold euery one of these Princis hathe his peculier Table.

Venite vos, qui sub mea estis potestate

Prince Butmono sayd this; but the office is ascribed under king Bnaspol to Prince Blisdon: The Mystery therof I know not yet.

King Carmara. Novemb. 17

1582
King
Carmara
die 17. Novemb.

King Babalel to his prince:
Novemb. 17.

Ki{ng} Carmara eodem
tempor.

{K}ing Carmara
eodem tempore.

{K}ing Car. eodem
tempore.

Carm. Novemb. 2.

Carmara.

Thy Character must haue the names of the five Angels written (in the myddst of Sigillum Æmeth) graven uppon the other syde in a circle. In the mydst wherof, must the Stone be, which was allso browght: wherein thou shalt at all tymes, behold (priuately, to thy self) the state of Gods People, throwgh the whole earth.

[169v]

The 4 fete of the Table, must haue 4 hollow things of Swete wood wh{ereuppon} they may stand: Within the hollownes wherof, thy Seales may be kept unp{erished.} One month is all for the use therof.

The sylk must be of diuers cullors: the most changeable that can be got{ten.} For who is hable to behold the glory of the seat of God.

Δ -- The Character or Lamyne for me, was Noted (Nouemb. 17 A° 1582) that it shold conteyne some token of my name: And, now, in this, accownted the True Character of Dignification, I perceyue no peculier mark or letters of my name.

The forme in euery corner, considereth thy Name. Δ you meane, there to be a certayn shaddow of Delta Δ -- Uriel - Well.

Δ - What is the use of the 7 Tables, (like armes) and from what grownd are they framed, or deriued?

Uriel - They are the ensignes of the Creation: wherewithall they were created by God: known onely by theyr acquayntance, and the manner of theyr doings.

Δ - haue I rightly applyed the dayes to the kings -- Uriel - The dayes are rightly applyed to the kings. &c.

Δ - The characters and words annexed to the Kings names in the utter Circumference of the great Circle or Globe: How are they to be used?

Uriel - They are to be paynted uppon swete wood, & so to be held in thy hand as thou shalt haue cause to use them.

Uriel
1583. May. 5.

{Uriel, 1583,} May 5.

The cullor was shewed red
and greene interchangeably.
Nouemb. 21. A° 1582

Uriel - 1583. May. 5.

Sigillum Æmeth is to be set in the myddle of the Table.

II, Aprilis 28, 1583.

Grace, mercy and peace be unto the liuely branches of his flourishing kingdome and strong art thow in thy glory, which dost unknytt the Secret parts of thy liuely workmanship: and that, before the weak understanding of man. Herein is thy powre & Magnificence opened unto man. And why? bycause thy Diuinitie and secret power, is here shut up in numero Ternario et Quaternario. A q^o principium, et fundamentum omne huius est tui sanctissimi ~~maximi~~ (?) operis. For yf thow (O God) be wunderfull & incomprehensible in thyne owne substance, it must nedes follow, that thy works, are likewise incomprehensible.

But Lo, they shall now beleue, bycause they see: which heretof{ore} could skarsly beleue. Strong is the Influence of thy Supercestiall powre: and mighty is the force of that arme, which overcommeth all things. Let all powre (therfore) rest in thé. Amen.

Leave oute the Bees of the seven names of the 7 kings, and 7 Princis. and place them in a Table diuided by 12 and 7. the 7 spaces, being uppermost: and therein write in the upper lyne, the let{ters} of the king, ~~with th~~ with the letters of his prince following, next after his name: and so of the Six other, and theyr princis. And read them on the right hand, from the upper part to the lowest. and thow shalt finde, then, the Composition of this Table. Therin they are all comprehended, sauing certayn letters, which are not to be put-in here: By reason that the Kings, and Princis do spring from God: and not God from the Kings and Princis: Which Excellency is comprehended and is allso manifest, in that Third and fowrth Number. {in marg: Number}

Rownd about the sides [of this square ^{^Table}] is euery letter of the 14 na{mes,} [170r] of the 7 kings and princis.

Hereafter shall you perceyue that the Glory of this Table {surmownteth} the Glory of the Sonne. All things els that

appertayne unto it, {are} allready prescribed by your former Instruction.

God is the begynning of all things, but not after one soft: Nor to euey One alike. But it is Three manner of works with his Name.

- The One in respect of Dignification
- The Second in respect of Conciliation
- The Third in respect of an ende and determined Operati{on.}

Now, (Syr,) to what ende wold you wear your Character? &c.

Δ At our first dealings to gither it was answered by a Spirituall Creature, (whome we toke to be Uriel,) Sigillum hoc in auro sculpendum, ad defensionem Corporis omni loco, tempore et occasione, et in pectus gestandum.

Il - But how do I teach? The Character is an Instrument appliable Onely to dignification. But there is no Dignification (Syr) but that which doth procede, and hath his perfect composition Centrally, in the Square number of 3 and 4. The Center wherof shall be equall to the greatest. Hereby you may gather, Not onely to what ende, the Blessed Character (wherewith thou shalt be dignified) is prepared: but allso the Nature of all other Characters.

To the Second - Δ - Conciliation you meane.

Il - The Table is an Instrument of Conciliation. And so are the other 7 Characters, which you call by the name of Tables: Squared out into the forme of Armes: which are proper to euey King and Prince according to theyr order.

Now to the last - Δ - As concerning the ende and determined Operation

Il - It consisteth onely consisteth in the mercy of God, and the Characters of these bokes. &c.

Set down the Kings and theyr Princis in a Table as thou knowest them: with theyr letters backward: excepting theyr

IL.
Aprilis 29.

1

2

3

IL

{Δ - Note, he}re, it may

Bees, frō the right hand to the left. Let Bobogel be first,
and Bornogo is his prince. &c.

Note.

and so on the backside of my Character or golden square
Table, and ???feth all the names of the 7 kings and theyr 7
Princis: the generall little ^{^B} B, ~~absented from~~
~~e?he??~~ ?????mentally (?) allwayes conteyned (?) to be
pies???d to ech name: as well as in the great table.

De Sigillo Æmeth; alr, vocato Sigillo Dei.

Michael - I will shew thé ~~?????~~, in the mighty hand and
strength of God, what his Mysteries are: The true Circle of
his æternitie: comprehending all vertue: The whole and
Sacred Trinitie:

Oh holy be he: Oh holy be he: Oh holy be he.

Uriel answered, Amen.

Mich - Now, what wilt thou? Δ - I wold full fayne procede
according to the matter in hand.

Mich - Diuide this owtward Circle into 40 equall partes:
whose greatest numbers are 4. See thou do it presently
- Δ - I did so diuiding it first into 4, and then every of them,
into 10.

[170v]

He called one by name Semiel.

One cam in and kneled down: and great fyre came out of
his mowth.

Michael sayd: To him are the Mysteries of these Tables
known.

Michael sayd, Semiel, (agayn) and by and by he^{Michael} sayd,
O God thou hast sayd, and thou liuest for euer. &c. ~~Do not~~
~~think here to speak to him.~~ Semiel stode up, and flaming
fyre cam out of his mowth, and than he saide, as followeth.

appere that Butmono is
Prince to Bynepor, and
Blisdon prince to King
Bnaspol.

Michael, 1582, Martÿ 19.

Sem - Mighty lord, what woldst thou with the Tables?

Mich - It is the will of God Thou fetch them hither.

Sem - I am his Tables. Behold these are his tables: Lo where they are.

Δ - There came in 40 white Creatures, all in white silk long robes, and they like Children. And all they falling on their knees, sayd:

Thou only art holy among the Highest, O God thy Name be blessed for ever.

Δ Michael stood up out of his Chayre, and by and by all his legs, seemed to be like two great pillars of brass: and he as high as half way to heaven: And by & by his sword was all on fire: & he stroke or drew his sword over all these 40 ^{^theyr} heads. The earth quaked: And the 40 fell down. And Michael called Semiel with a Thundring voice & sayd, Declare the Mysteries of the Living God, Our God, of One that Liveth for ever.

Sem - I am ready.

Δ - Michael stroke over them with his sword: and they all fell down (& Uriel ~~ap~~ also) on his knees. And commonly at the striking with the sword, flaming fire, (like lightning) did flash with all.

Michael - Note. here is a Mysterie.

Δ - Then stepped forth one of the 40 from the rest: & opened his breast, which was covered with silk and there appeared

a great  all of gold.

Mich - Note the number. Δ over the T, stode the Number of



4, on this fashion

Δ - The 40, ~~eried~~ all cryed: Yt liueth and Multiplyeth for euer: blessed be his name.

Δ - That creature did shut up his bosome, and vanished away like a fyre.

Michael - Place that in the first place. It is the Name of the Lord.

Δ - Then there semed a great clap of Thunder to be ~~&c.~~

Δ - And so furth. the whole second boke is nothing els but the Mysteries most Mervaylous of Sigillum Dei, otherwise called Sigillum Æmeth. wherof here I did here but leave some ???y {HM reads: admonishment}, &c.

Note also, the Third boke was chiefly of the 7 ensignes of Creation. &c. mentioned in this Chapter of in the ^{^?????} of orations (?).

[171r]

Caput 4.

**Some Notice of peculier formes, wherein the Kings, Princis,
and Ministers Heptarchicall appeared.**

King CARMARA

Appeared as a man, very well proportioned: in a long purple Robe, and with a Triple Crowne of Gold on his hed.

At his first comming in, he had 7 ^{^like men} waighting on him: which afterwarde declared them selves to be 7 princis under the 7 Heptarchicall Kings.


Uriel deliuered to him, at his first appearing, (which he kept still in his hand) a rod, or straight little rownd staf of gold diuided into three distinctions: whereof two were dark, or blak, and the Third, bright red.

Note.

At the first, Uriel pluckt a thing from under the ^{^Covenant} Table: and it grew Rownd, Bigger & bigger, (of fyrie Cullour) bigger then all the world: and ^{^he} sayd to me [^] Vltima est hæc ætas vestra quæ tibi revelata erit. Then cam swarming into the stone, Thowsand yea Innumerable people, Uriel sayd, Est in mundo, et ~~eum~~ incipiet cum illo alter Mundus. and he bad, Note the forme of the thing seen. Note the cullour. The forme of the thing seen was a

Uriel

Prince HAGONEL

Note. All the 7 Princis, seemed to ^{^be men, and to} haue red robes, but this Prince, his Robe, was shorter then the others. They had all Cerclets of  ~~above~~ on theyr heds, he had a rownd Ring with a prik in the myddle which he affirmed to be his seale. The name therof he sayde to be



Barees, and that it is

The Sonns of light ~~men~~ and theyr Sonns, are Subiect unto his commaundement. They are his Servants. Their Apparition ~~appereth~~, the first 7 ~~like little boyes~~ yong men, the other 7 like little boys. [loke on the other side]

Ministers
Filij Lucis
Filij filiorum lucis
???erte (?) filiam (?)

Note

King Carmara, did first Call the Princis ⁷ before him: and they stode three on one side of him, and three on the other: But this Prince Hagonel, he toke, and set him in the myddle before him, as he sat in the Chayre, on the Convexity of the Transparent fyrie Globe. And after ward he called but five kings: for he him self, supplied two places of Kings, governing on Monday, and fryday. Blumaza he dyd not ones speak of: I know, not yet, the Mystery therof.

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[172r]

Rex -- BLVMAZ
A ---

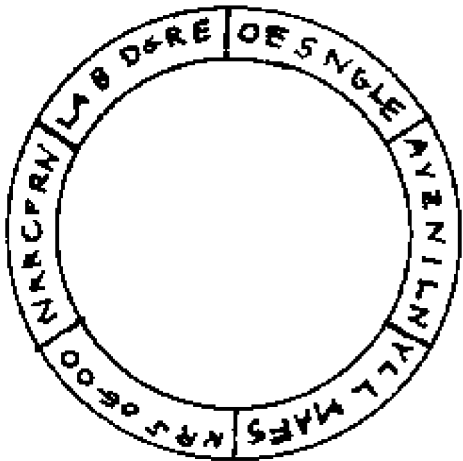
Prince
ps -- Bralges ---

Sapientia ædificauit sibi Domum: excidit Columnas Septem. Prouerb. 9.

Die Lunæ {Monday}

O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E

{**Note:** The ms. has F with a dot under it in the second square of the first row, with an E (also with a dot under it) above it. The circle is from HM; that in CMH is blank. - JHP}



CARMARA Rex

Hagonel



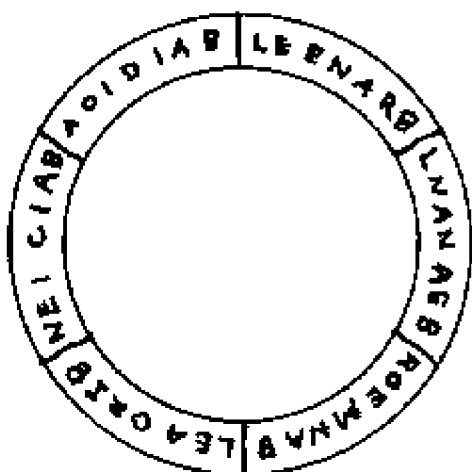
Princ{eps}

Shewed onely in square

Die Dominica. {Sunday}

L	E	E	N	A	R	B
L	N	A	N	A	E	B

R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B



BOBOGEL

Rex



BORNOGO

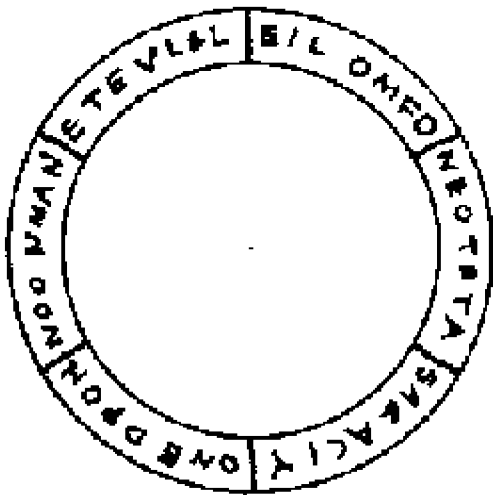
Princeps



both square and rownd

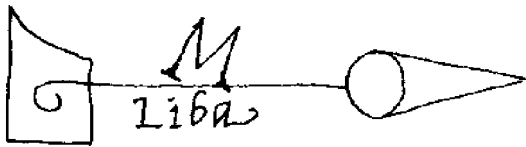
Die Martis. {Tuesday}

E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L



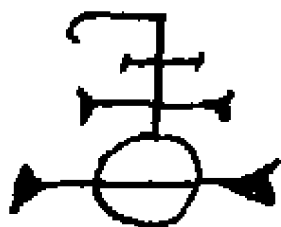
BABALEL

Rex



BEFATES

Princeps



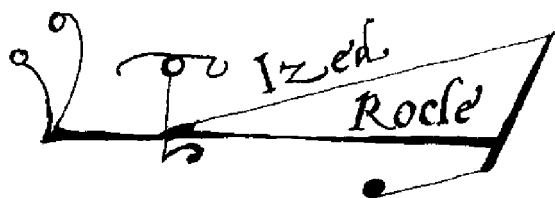
Onely shewed in square

[172v]

Die Jouis. {Thursday}

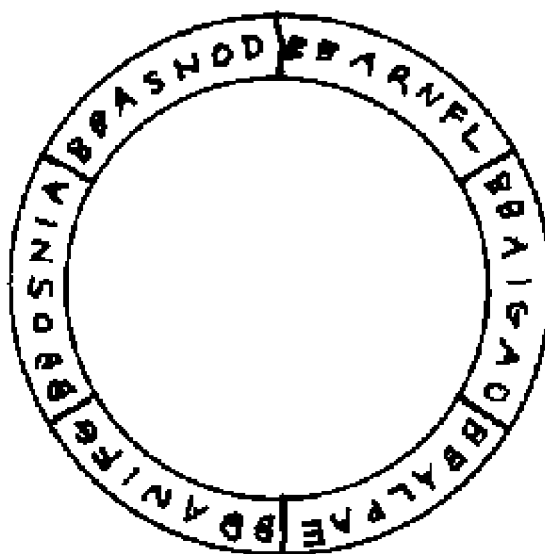
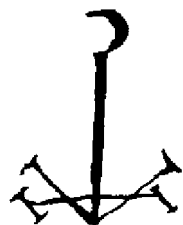
BYNEPOR

Rex



BVTMONO

Princeps



B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D

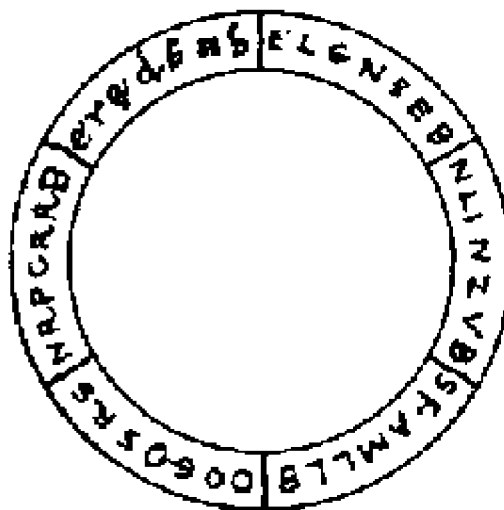
Shewed onely in square.

fol. 3. 1:

Behold, this is my Seale. &c.

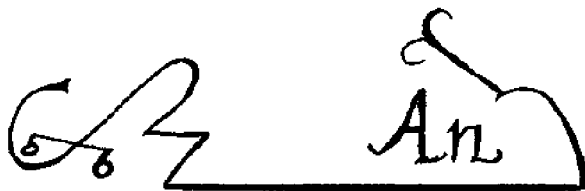
All spirits inhabiting within the earth, (where their habitation is of force, not of will) are subiect to the powr hereof. With this you shall govern, with this you shall unlok: With this (in his name who rayneth) you shall discover her entrayles. &c.

Die Mercurÿ {Wednesday}



BNASPOL

Rex



BLISDON

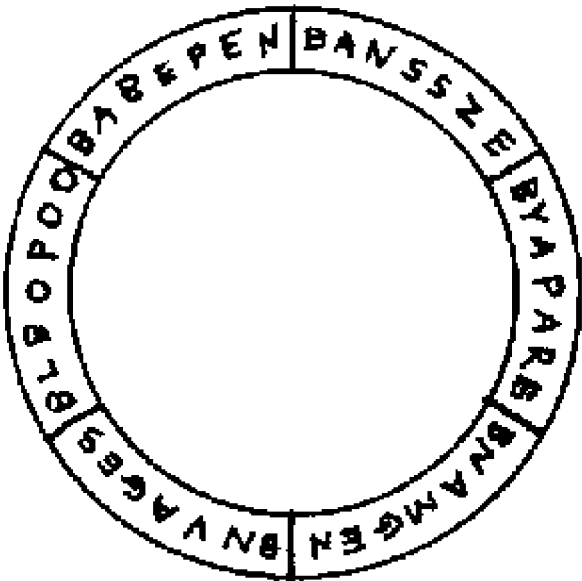
Princeps



E	L	G	N	S	E	B
N	L	I	N	Z	V	B
S	F	A	M	L	L	B
O	O	G	O	S	R	S
N	R	P	C	R	R	B
e	r	g	d	b	a	b

Shewed onely in circle {sic}.

Die Sabati. {Saturday}



BNAPSEN

Rex



BRORGES:

Princeps



B	A	N	S	S	Z	E
B	Y	A	P	A	R	E
B	N	A	M	G	E	N
B	N	V	A	G	E	S
B	L	B	O	P	O	O
B	A	B	E	P	E	N

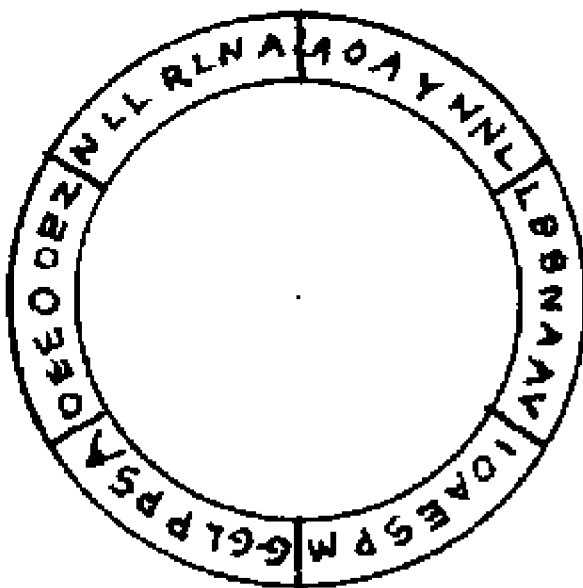
Shewed onely in Circle.

[173r]

Die veneris {Friday}

A	O	A	Y	N	N	L
L	B	B	N	A	A	V
I	O	A	E	S	P	M
G	G	L	P	P	S	A
O	E	E	O	O	E	Z
N	L	L	R	L	N	A

Shewed onely in Circle.



BALIGON,
aliter CARMARA:
vel MARMARA

Rex



BAGENOL

P{rinceps}

Filij lucis	Filij filiorum	
I	El E	♀
Ih	An --	♀
Ilr	Aue --	⊙
Dmal	Liba --	♂
Heeo	Rocle --	♂
Beigia	Hagonel --	♂
Stimcul	Ilemese --	♂

lib° 4°. fol 2

Potestas Carmara, Marmara, siue upsius Baligon regnat
in filiæ (?) -- Rex -- CARMARA

The Sonnes of men, and theyr Sonns, are subiect unto my
commaundement. They are my Servants -- Princeps -



Minister


-- Hagon{el}
primus et {quartus}

This Prince calleth all the People of the earth: and then
he commaundeth of three sorts:

1. Kings - Δ Conside{r ..} seameth to ... with
Bobogel his office &c.

2. Noble men:
3. Philosophers -- Princes of Nature

I am Primus et Quartus Hagonel.

Here is his Name (pointing to  = Carmara) &c.

Notwithstanding, I am his Minister.

And pointing to Carmara, he sayd. In his name with my name, by my Character, and the rest of my Minis{ters} are these things browght to pas.

It is wrought, by the 7 of the 7, which were the Sonnes Sempiternitie, whose names thow hast written and recorded to Gods Glory:

[173v]

Bobogel
Sunday

-- The distributing, giving, and bestowing of Wisdome and Science: The teaching of true Philosophie, true understanding of all lerning, grownded uppon wisdome: with the excellencies in Nature: and of many other great Mysteries, mervaylously avaylable, and necessarie to the advancing of the Glory of our GOD, and Creator. Therefore, In the Name, &c.

Gloria Patri &c.

Prince
Bornogo
Sunday

-- The Altering of the Corruption of Nature, into perfection: The knowledg of Metalls. and generally the Princely Ministring to the right Noble and Mighty King BOBOGEL in his government of Distributing, giving and bestowing of Wisdome, science, True Philosophie, and True Understanding, and of other very many his peculiar Royall Propreties. Therefore, In the Name, &c.

Pater noster &c.

Raphaël. A° 158
{sic}

[174r]

Rex
Carmara
Die lunæ
Monday

-- Who, ^{^in this {Heptarch}icall Doctrine} receyuedst at blessed Uriel his hand, the golden rod of government & the Chayre of dignity,: and ~~the~~ ~~Th~~ didst appeare first to us. Triple Crown in a long purple robe. Who saydst to me at Mortlake, I minister the strength of God unto thé.

Likewise thou saydst, These Mysteries hath God, {lastly,} and of his great mercyes, graunted unto thé.

Thou shalt be gluttred, y {ea} filled: yea thou sha {llt} swell, and be puffed up, with the perfect knowledg of Gods Mysteries in his mercies.

And saydst, this Art is to the farder understanding of all sciences, that are past, present or yet to come.

And immediately didst say unto me: Kings there are, in Nature, wyth Nature, and aboue Nature. Thou art Dignified.

And ^{^saydst} concerning the use of these Tables, This is but the first step. Neyther shalt thou practise them in vayne. ~~† Therefore,~~ &c.

{in marg:}+ And sayd thus: Generally, of God his mercyes and graces on me decreed, and bestowed: Whatsoever thou shalt speak, do, or work, shalbe profitable and acceptable: And the Ende, shall be good.

Prince
HAGONEL
Monday

To whose Commaundement the Sonnes of men and theyr Sonnes ar subiect: and are thy Servants. To whose powre the Operation of the Earth is subiect. Who art the first of the twelue: and whose seale is called Barees, and this it is ☉ At whose Commaundement are the Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel. Who, by the seuen of the seven (which are the Sonns of Sempiternitie) dost work mervayles amongst the people of the Earth: and hast sayd to me, That I allso, by the same thy servants, shold work mervayles. O Noble Hagonel who arte the Minister to the Triple Crowned King Carmara: and Notwithstanding art Prince over these 42 Angels whose names and characters ~~do here~~ are here presented.

Therefore &c.

[174v]

Rex
Blumaza

{One third of the page is blank.}

Princeps
Bralges

-- Who saydst ^{^to us} The Creatures liuing in thy Dominion, are
subject to thy powre: whose subiects are invisible: and which ^{^to}
^{my seer} appeared like little smokes, with out any forme, Whose



seale of gouernment is this: Who saydst, Beholde, I
am come, I will teache thé, Names without Numbers: The
Creatures subiect unto me, shall be known unto you, Therefore, In
&c.

[175r]

Rex
Baligon
fryday

{in top marg: pronunc...are (?)}

The shew-stone

Who canst distribute and bestow at pleasure, {all that} what{-so-
euer} can be wrowght in aereall actions: who hast the government
of thy self perfectly: as a myserie known unto thy self. Who ~~hast~~
~~answered thé & didst~~ aduertise me of this stone and holy receptacle
both nedefull to be had, and also didst direct me to the taking of it
up, being presently and in a few mynutes of tyme, browght to my
sight ^{^in marg: frō the uttermost part of the Roman possession,}
being had ther in the secret of the depth} ~~handling, & possessings~~
(?), ~~as to this day it appereth.~~ Who didst say then unto me, Thow
shalt prevayle with it, with Kings and with all Creatures of the
world. whose beauty (in vertue) shall be more worth, then the
Kingdomes of the earth. for the which purposes here rehersed, ^{and}
^{other,} ~~to be~~ partely, now to be used and enioyed, & ^{^partely} hereafter

more ^{abundantly} (as the Lord god of hoasts shall dispose) And allso
bycause thow ^{thy self} art governour of thes 42 thy mighty, ff faithfull
& obedient Ministers: Therefore, In &c.

Rex
Bnapsen
Saturday.

-- ~~The government of all enchanters Coniurers, witches and
wicked spirits hated of God, and included for euer in outward
darknes~~ : Who hast sayd to me, That by thé I shall cast oute the
powre of all wicked spirits: And that by thé I shall or may know
the doings and practises of euyll men, and more then may be
spoken or uttred to man. Therefore &c.

Princeps
Brorges

-- Who ^{^being the Prince, and} chief Minister and governor under thy right Puissant King
Bnapsen, didst appear to my seer in most terrible manner of firy
flamyng streams, and saydst Noui Ianuam mortis et percussit
gloria Dei Impiorum parietes.

Therefore &c.

[175v]

Rex
Babalel
Tuesday
♂

-- Who art King in Waters: Mighty and wunderfull in waters,
whose powr is in the bowels of the waters: whose royall person
with thy Noble prince ^{Befafes}, and his 42 Ministers, The Triple
Crowned king Carmara bad me vse to the Glory prayse and honor
of him which created you all, to the laude and prayse of his
Maiestie.

Therefore, &c.

Princeps
Befafes

-- Who art Prince of the seas: Thy powr is vppon the waters. Thow
drownedst pharao: and hast destroyed the wycked. Thy name was
known to Moyses, thow liuedst in Israël:

-- Who hast measured the waters: who wast with King Salamon,
and allso long after that, with Scotus: but not known ^{^to him} by thy

true name: for he called thé Mares. And since thou wast with none: ^{^Except} when ^{^thou} preseruedst me (through the mercy of God) from the powr of the wycked and wast with me in extremities: Thou wast wth me throwghly: who of the Ægyptians hast byn called Obelison, in respect of thy pleasant deliuerance: And by that name to me knowne: and of me Noted in record, to be the Noble and Curteous Obelison. Whose Noble ministers 42, are of very great powre, dignitie, and Authoritie: As some in the measuring of the motions, of the waters, and saltnes of the seas, in giuing good success in Battayles, reducing ships, and all manner of vessels that flete uppon the seas: To some all the fishes and monsters of the seas, yea all that liueth therein, are well known: and generally are the distributors of Gods Judgments uppon the Waters that couer the earth. Some conduct waters through the earth: other do beautify Nature in her Composition. The rest are distributors and deliuerers of the Treasures and unknown substances of the Seas: Thou ^{^O Noble Prince Befafes} badst me use thé, in the name of God. Therefore &c.

[176r]

Rex
Bnaspol
Wensday.

To whome the earth with her bowels, and secrets whatsoever, are deliuered: and hast sayd to me heretofore: What thou art, there I may know. Thou art great, but, (as thou truely didst confess,) he in whom thou art, is greater then thou: Therefore, In &c.

Princeps
Blisdon

-- Unto whome the keys of the Mysteries of the earth are deliuered: whose 42 ministers are Angels that govern under thé: All which, thy mighty king ^{^Bnaspol} bad me use: and affirmed that they are and shalbe at my commaundement: Therefore, In &c.

Il. 1583. Yf thou haue a parcell or part (out of euery place) of the erth, in any small Thursday quantity, thou mayst work by the Creatures, whose powr it is to work in Aprilis such causes, which will bring it (neuer trust me) before you can tell
18. twenty.

[176v]

Rex Bynepor

Thursday

-- Uppon the distribution and participation of whose exalted most especiall and glorified powre, resteth onely and dependeth the generall state and Condition of all things. Whose sanctification, glory and renowne, althowgh it had begynning, yet can it not, neyther shall haue ending. He that Measureth, sayd, and thou wast the ende of his workmanship. Thou art like him, and of him: yet not as partaking or adherent: but distinct in one degree. Whan he cam thou wast magnified by his comming: and art Sanctified, world without ende.

Vita Suprema
Vita Superior
Vita Infima tuis sunt
mensurata manibus.

Notwithstanding, Thou art not of thy self: Neyther is thy powr thyne owne: Magnified be his name. Thou art in all: And all hath some being by thé: yet thy powr is nothing in respect of his powr, which hath sent thé.

New worlds. Perhaps a new period doth begynn, as I haue set down in the Volume of famous and rich

Discoveries. ♀ after ♀
great period.

Thou begynnest new worlds ^Δ, new people, New Kings, and New knowledg of a New government. And hast sayd to me, Thou shalt work Mervaylous, Mervaylously, by my workmanship, in the Highest. Therefore, In the Name, &c.

Princeps Butmono

-- Who art life and breath in liuing Creatures: All things liue by thé, the Image of One excepted. All the kindes of ~~the~~ beasts of the earth dost thou endue with life. Thy seale is theyr glory. Of God thou art sanctified. and thou reioycest. The liuing, the ende, and begynning of all beasts thou knowest. and by sufferance thou disposest them, untill thy Vyoll be runne.

Therefore, &c.

[177r] [177r is blank]

[177v]

The seven Kings

1.

Carmara [^]as a man very well
proportioned in a long
purple robe. Wth a
Triple crown on his
hed.

2.

{illegible marg note.}

{ Bobogel - in a black
veluet coat, and his
hose close with veluet
upperstoks: overlayd
with gold lace: With a
velvet hat-cap, with a
black feather in it. with
a cape on one of his
sholders: his purse
hanging at his neck: &
so put under his gyrdell
[^]at which hong a gylt rapier: his
beard long he had
plinufles & pynsions.

He sayd, I wear these
robes, not in respect of
my self, but of my
government.

The ministers cam
wth ~~him~~ ^{Bob.}, 42, all
trymmed after the
manner of Nobility
now a dayes, wth gilt
rapers. 7 of them were

3.

apparayled like
Bobogel, sagely &
gravely: all the rest ar
ruffyn like. The last 7
do seme to
be ~~men~~ both men &
women: for ~~before~~ in
the forepart they seme
to be attyred lik women
^{^with fardingales}, & in the
bak part like men.

Babalel - As though he
wer a king with a
crown ^{^of Gold} on his
hed his apparayle, a
long robe whitish. his
left arme ^{^sleve} was very
white. & his right
arme ~~black~~ sleve, was
black. he seamed to
stand uppon water, his
name was written in his
forhed: Babalel.

The forme 7 of his
42 ^{Ministers} haue Cerclets
on theyr heds.
Δ for king Babalel he
first called
Befafes, Θ ^{Veni} Princeps
in principum, qui sunt
aquarum Principes &c.
& of these seven the
letters seme betwene
theyr fete.

4.

Bynepor - The
ministers 42 like
ghostes or smokes
without all forme
having every one of
them a little glittering

5.

spark of fyre in the
middest of them: and
every spark a letter in
it.

Bnaspoll {sic} - With a
red Robe & a Crowne
on his hed.

The Ministers semed to
haue letters in the
palmes of theyr hands.
Standing abowt a little
hill of clay. and
behinde this a far did
stand an Innumerable
Company of ugly
people.

6.

Bnapsen - a king with a
crown on his hed.

Carmara called saying (?) Venite, ubi nulla quies, sed stridor
dentium. {"Come here, where there is no peace, but only the
gnashing of teeth." MLQ, Book 4, Nov. 20, 1582}

The Ministers ^{men} 42
tossed the ~~Table~~ rownd
Table (which they
hold) all in fire
flaming. & held in
theyr {hands}.

7.

Baligon - Idem quae
Carmara wth his triple
Crown & long purple
roabe.

his 42 ministers, wer
bright people: and
besides them All the
ayer swarmeth with
creatures. Theyr letters
were in theyr forheds:
They stand in a Circle:
They take the letters
from theyr forheds &
set them in a Circle.


[178r]



The form of the first apparitions Heptago{num} Prm (?)

Carmara -- Cam first in, hauing 7 waightyng on him and they (as aff afterward appered) were the 7 prin{ces} but Carmara him self semed to be a man of good proportion, with a long purple ga{rment} ^{robe} and a triple ~~crowned~~ Crown (of gold) on his {hed.}

The 7 Princes -- semed to be like men, & they had {red} garments ... {illegible. HM adds they had "cerclets of gold on theyr heds"}

Hagonel The .1. -- his robe was shorter then ^{^of} the others 6. fol. 14.b. he held a seale  called Barees.

Bornogo The .2. wth a ^{^gold} coronet or rather a Cerclet about {his hed.} ^{^Babalel called} Veni Princeps 7 principum, qui sunt aquarum pr{incipes.}

Befafes The .3. -- He opened his bosom: and seamed leane: {and} seamed to haue feathers under his roabs. he had a golden girdle: & on it, written, Befafes.

Butmono fol. 11 -- he had a cerclet of gold on his hed.



He had a long red robe, & a cerclet of gold on his hed.

{cp. HM description of the ministers under Babalel and Befafes} The 42 Ministers had theyr letters in theyr forheds, & they wer 6 rows of 7 in a row. But of the first 7 had the letters betwene theyr fete, {and} water seamed contynually to pass over these letters. At length the 42 diued into the water, & so went a{way.}

Blisdon -- In a Robe of many cullours: & on his hed a cerclet {of Gold.} Δ - Then his red garment, had many cullors in it {...}.

Brorges -- The ⁶ sixth - he putteth open his cloathes & red apparell and there did yssue mighty fyre out of his sides. most terrible,

grysely, & unutterable to be beholden of mor{tal} eye, any tyme.

Bralges --

The .7. -- his Ministers appeared like little smokes, without any forme.

Δ - ... Bynepor
{illegible note in margin}

{ He sayd, Beware of wavering: Blot out suspition {of} us: for we are Gods Creatures, that haue rayned, do ray{ne,} & shall raigne for euer. All our mysteries shalbe k{nown} to you.

{ Bagenol appered not, by that name. Perhaps Hagonel was Bagenol. H being put for B. and the letters true {...?}
As hath king also ... Carmara, or Marmara, with a greater??? from his proper name Baligon.

ΔNote.

Neyther Blumaza ~~nor Brorges~~ appered by name {bottom line of page is damaged and unreadable.

[178v]

[178v is blank]

[179r]

{This page is bound sideways, such that the first line is against the left margin.}

{repetition of 173v}

Bobogel - The distributing, giving and bestowing of wisdom and Science:
- The teaching of True Philosophie, ~~and~~ true understanding, and of
- all lerning, grownded uppon Wisdom, with the excellencies in
- Nature, and of many other great Mysteries, mervaylously
Sonday avaylable and necessarie to the advancing of the Glory of our God,
and Creator. Therfore in the Name &c.

Gloria Patri &c.

Prince

Bornogo -

-

The Altering of the Corruption of Nature, into perfection, The knowledg of Metalls, And generally The Princely Ministring to the right Noble and Mighty King BOBOGEL in his government of Distributing, giving and bestowing of Wisdome, science, True Philosophie, and True Understanding, and of other very many his peculiar Royall Propreties.

Therefore In the Name, &c.

Pater noster &c.

[179v]

{This page has only a double circumference circle in the middle of the page, and occupying about half the width of the page.}

[180r]

{This page is also sideways}

Rex fol. 4. Behold these things and their mysteries shall be known vnto you,
Carmara -- reserving the secrets of him that raigneth for euer.
Bralges -- All our mysteries shall be known unto you.

fol. 46.

Carm -- fol. 5:

[180v]

{This page is also sideways}

O F S N G L E

{blank circle}

[181r]

{This page is also sideways}

{Repetition of page 174r.}

Prince To whose Commaundement the Sonnes of men and theyr Sonnes are
HAGONEL subiect: and are thy Servants. To whose powre the Operation of the
Erth is subiect. Who art the first of the Twelue: and whose seale is
called Barees, and this it is ☉ At whose Commaundement ar the Kings,
Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel.
Who, by the seven of the seven, which are the Sonns of Sempiternitie,
dost ~~thy dost~~ work mervayles amongst the people of the earth, and
hast sayd to me, that I ^{^allso} should by the same thy servants work
Mervayles. ^{^Thou} who arte the Minister to the great ~~king~~ Triple
Crowned King Carmara: and Notwithstanding art Prince over these 42
Angels whose names & characters are ^{^also} ~~layd under my ??st fete~~: as I
was {rest is illegible}

[181v]

{This page is also sideways}

{Repetition of page 174r.}

Rex Carmara -- And saydst unto me, What soeuer thou shalt speak do or work
shalbe profitable and acceptable: and the ende of it shall be
good. &c.

*A° 1582
Novemb. 17. { Who saydst, to me at Mortlak*, I minister thé strength of God
unto thé.
Likewise thou saydst, These Mysteries hath God lastly and of
his great mercyes, graunted unto thé.

Thou shalt be gluttoned, yea filled, yea thou shalt swell, & be
puffed up, with the perfect knowledg of Gods Mysteries in his
Mercies.

And saydst, This Art is to the farder understanding of all
sciences that are past present, or yet to come.

And immediately didst say unto me ~~Thou art Dignified~~ Kings
ther ar in Nature, with Nature and above Nature.

Thou art Dignified.

--

And as concerning the use of these Tables, This is but the first
step: Neyther shalt thou practise them in vayne.

{Compare with page 168v.}

Raphael
A° 1583
Marty 23.
Go, and thou shalt receyue. Tary and you shall receyue.
Slepe and you shall see: But watch and your eyes shall be
fully opened. One thing which is the grownd and
Element of thy desyre, is allready perfyted &c. Out of
Seuen Thow hast byn instructed of the lesser part, most
perfectly.

Marty 24
A direction requisite.
Euery Organ is voyd of qualitie, unleast a Meane be
adiected.: So, is all that thou hast before, more
wonderfull, then as yet, profitable, unleast thou be
directed and led in unto the true use and Order of the
same. &

Marty 26--
I haue byn thy Scholemaster, and director to the Sterne,
to rule the reason thereof, with those, which can reach the
Iudgment therof.

All those before spoken of are subiect to thy Call &c.

Off frendeship, at any tyme thou mayst see them, and
know what Thow wilt. &c.

Euery one, (to be short) shall at all tymes and seasons,
shew thé Direction, in any thing.

[Δ - But they haue Chiefe and speciall tymes]

Raphaël
Peraduenture Thow thinkest I am not in thy Marrow: yes
I haue byn long in the highest part of thy body, and
therefore am somewhat perswaded of thy meaning.

One thing I answer thé for all Officis
Thow hast in subiection all Officis
Use them whan it pleas thé: and as thy Instruction hath
byn.

Raph. 1583 Marty 26. -

Yt is determined, else wold I not:
And may be undetermined, yf you
break his commaundements.

Raph. 1583. Aprilis 3. -

Ur. -- Aprilis 23 -

Cumfortable Instruction is a
necessary Medicine.

Sayth the Lord - I haue hardened the
hart of One of you, yea, I haue
hardened him as the flynt: and burnt
him to gither with the ashes of a
Cedar: to the intent, he may be
proued just in my work, and great in
the strength of my Glory. Neyther
shall his mynde consent unto
^{^the} wyckednes of Iniquitie. For
from Iniquitie I haue chosen him, to
be a first earthely witnes of my
Dignitye.

{In margin, sideways:}

Carm.
Novemb. 21
1582. Thow hast byn told perfectly, playnely and absolutely, not onely the
condition, dignitie, & estate of all things that God hath framed: But
allso withall, thow wart deliuered the most perfect forme and use of
them.

Il May 5.
1583. Thy Character must haue the names of ~~God~~ the five Angels (written in
the middst of Sigillum Emeth) graven uppon the other side in a Circle.
In the middst wherof must the stone be: which was also browght:
Wherein thow {shalt at all tymes Beholde, (privately to thy self) the
State of Gods people, through the whole earth.}

Il - 1583.
April. 28.
after supper Hereafter you shall perceyue that the glory of this Table, surmownteth
the glory of the Sonne.

[182v]

	1	2	3	4	5	6	7
1	B	A	L	I	G	O	N

2	B	O	R	N	O	G	O
3	B	a	p	n	i	d	o
4	B	e	s	g	e	m	e
5	B	l	u	m	a	p	o
6	B	m	a	m	g	a	l
7	B	a	s	l	e	d	f

8	B	O	B	O	G	E	L
9	B	E	F	A	F	E	S
10	B	a	s	m	e	l	o
11	B	e	r	n	o	l	e
12	B	r	a	n	g	l	o
13	B	r	i	s	f	l	i
14	B	n	a	g	o	l	e

15	B	A	B	A	L	E	L
16	B	V	T	M	O	N	O
17	B	a	z	p	a	m	a
18	B	l	i	n	t	o	m
19	B	r	a	g	i	o	p
20	B	e	r	m	a	l	e
21	B	o	n	e	f	o	n

22	B	Y	N	E	P	O	R
23	B	L	I	S	D	O	N
24	B	a	l	c	e	o	r
25	B	e	l	m	a	r	a
26	B	e	n	p	a	g	i
27	B	a	r	n	a	f	a
28	B	m	i	l	g	e	s

29	B	N	A	S	P	O	L
30	B	R	O	R	G	E	S
31	B	a	s	p	a	l	o

32	B	i	n	o	d	a	b
33	B	a	r	i	g	e	s
34	B	i	n	o	f	o	n
35	B	a	l	d	a	g	o
<hr/>							
36	B	N	A	P	S	E	N
37	B	R	A	L	G	E	S
38	B	o	r	m	i	l	a
39	B	u	s	c	n	a	b
40	B	m	i	n	p	o	l
41	B	a	r	t	i	r	o
42	B	l	i	i	g	a	n
<hr/>							
43	B	L	V	M	A	Z	A
44	B	A	G	E	N	O	L
45	B	a	b	l	i	b	o
46	B	u	s	d	u	n	a
47	B	l	i	n	g	e	f
48	B	a	r	f	o	r	t
49	B	a	m	n	o	d	e
<hr/>							
	1	2	3	4	5	6	7

[183r]

1588 / 30 / May

1	1	2	3	4	5	6	7	8	9	10	11	12
	d	o	n	p	a	T	d	a	n	V	a	a
2	13	14	15	16	17	18	19	20	21	22	23	24
	o	l	o	a	G	e	o	o	b	a	u	a
3	25	26	27	28	29	30	31	32	33	34	35	36
	O	P	a	m	n	o	V	G	m	d	n	m
4	37	38	39	40	41	42	43	44	45	46	47	48
	a	p	l	s	T	e	d	e	c	a	o	p
5	49	50	51	52	53	54	55	56	57	58	59	60

	s	e	m	i	o	o	n	A	m	l	o	x
6	61	62	63	64	65	66	67	68	69	70	71	72
	V	a	r	G s	S t	† l	‡ L	b	r	i	a	p
7	73	74	75	76	77	78	79	80	81	82	83	84
	o	i	P	t	e	a	a	p	D	o	c	e
8	85	86	87	88	89	90	91	92	93	94	95	96
9	97	98	99	100	101	102	103	104	105	106	107	108
	p	s	n	a	C	N	r	z	i	r	z	a
10	109	110	111	112	113	114	115	116	117	118	119	120
	S	i	o	d	a	o	i	n	r	z	f	m
11	121	122	123	124	125	126	127	128	129	130	131	132
	d	a	l	t	t	d	n	a	d	i	r	e
12	133	134	135	136	137	138	139	140	141	142	143	144
	d	i	x	o	m	o	n	s	i	o	s	p
13	145	146	147	148	149	150	151	152	153	154	155	156

r g o a n n *9 A* C r a r

{ There are arrows pointing 'psnacN...' to row 8, 'Siodao...' to row 9, etc. evidently indicating that letters be shifted up one row. }

D: Befafes, nunquam te deserens, docet, puerum breui moriturum, cum aliis tribus; nisi, pro tenus reddantur domino (qui in limine adest,) uota uestra.:

[183v]

[183v is blank]

[184r]

Bonorum Angelorum Invitationes

Dicen..., tribus
vicibus, ter, tribus
vicibus, ~~Ter~~:

singulis diebus,
Donec &c.
..d est .. Tribus,
singulis diebus.

Ô puyssant and right Noble King, (N,) and by what name els so-euer thow art called, or mayst truely and duely be called: To whose peculier gouernment, charge, disposition, and Kingly Office doth apperteyne, thé (N. &c.)

+ with thy Prince,
and his Ministers
and subiects, 42

* ?AR

In the Name of the King of Kings, the Lord of Hoasts, the Almighty GOD, Creator of heaven and earth: and of all things visible and Invisible: Δ COME, now, and appear + to my perfect and Sensible eye Iudgment: in a godly, and frendely manner: to my cumfort, and help, for the auancing of the honor and Glory of our Almighty GOD, by my service: As much as by thy wisdom, and powre, in thy propre* Kingly office, and government, I may be holpen, and enhabled unto: Amen.

Δ (ô
ri{ght}
Nobl{e
King}
N.)

COME, Ô right Noble King, (N.) I say, COME.
Amen.

Gloria Patri, &c.

^+ to be aduanced,
by my faithfull
service,
% (ô O Noble
Prince, N.)

HAG

O Noble Prince, (N.) and by what name els, so-euer, thow art called, or mayst truely and duely be called: To whose peculier government, charge, disposition, Office, and Princely Dignitie, doth apperteyne thé, (N. &c.) In the Name of Almighty God, the King of Kings, and for his honor and glorie ^+, I require thé % to COME presently, and to shew thy self, to my perfect and sensible ey Iudgment, with thy Ministers, servants and Subiects; to my cumfort, and help, in wisdom, and powre; according to the propertie, of thy Noble Office: COME, ô Noble Prince, (N) I say COME. Amen.

Pater noster, &c.

[184v]

SONDAYE:

King
BOBOGEL

The distributing, giving, and bestowing, of Wisdome and Science: The teaching of true Philosophie, true understanding of all lerning, grownded uppon wisdome, with the Excellencies in Nature, and of many other great Mysteries, mervaylously avaylable, and necessarie to the aduancing of the Glory of our GOD, and Creator. ~~Therefore, In the Name &c.~~

And saydst to me, (in respect of these Mysteries atteyning), Dee Dee, Dee, At length: But Not to late:

Therefore, In the Name, &c.

Gloria Patri &c.

Prince
BORNOGO
^ of all lerning
grownded uppon
wisdom.
+ And saydst to me
What Thow desyrest
in me, shalbe
fullfyllled.

The altering of the Corruption of Nature, into perfection: The knowledg of Metalls: and generally the Princely Ministring to the right Noble, and Mighty King BOBOGEL in his gouernment of Distributing, giving and bestowing of Wisdome, science, True Philosophie, and true understanding, ^, and of other very many his peculiar Royall Propreties +.
Therefore, In the Name, &c.

Pater noster &c.

[185r]

{Cp. 174r}

MONDAYE.

King -- Who, in this Heptarchicall Doctrine, at blessed Uriel his hand, didst
CARMMARA receyue the golden rod of government, and measuring: and the
Chayre of Dignity, and Doctrine, and didst appeare first to us,
adorned with a Triple Diademe, in a long purple robe: who saydst to
me, at Mortlake, I Minister the Strength of God, unto thé.

Likewise thow saydst, These Mysteries hath God lastly and of his
great mercies graunted unto thé.

Thow shalt be gluttred, yea filled, yea thow shalt swell, and be puffed
up, with the perfect knowledg of Gods Mysteries in his mercies.

And saydst, this Art is to the farder understanding of all sciences, that
are past, present or yet to come.

And immediately didst say unto me, Kings there are, in Nature, Wyth
Nature, and aboue Nature: Thow art Dignified.

And saidst concerning the use of these Tables, This is but the first
step: Neyther shallt thow practise them in vayne.

And sayd thus, Generally, of Gods mercies and graces, on me
decreed, and bestowed, What so euer thow shallt speak, do, or work,
shalbe profitable, and acceptable; And the Ende shalbe good:

Therfore, In the Name, &c.

Gloria Patri &c.

Prince To whose Commaundement, the Sonnes of men^{light}, and their Sonns, are
HAGONEL subiect: and are thy Servants. To whose powre, the Operation of the
Earth, is subiect. Who art the first of the Twelue; and whose seale is
called Barees, and this ☉ it is. At whose commaundement, are the kings,
Noble men, and Princis of Nature. Who art Primus, et Quartus Hagonel:
Who, by the seuen of the seven, (which are the Sonns of Sempiternitie)
dost work mervayles, amongst the people of the eEarth: and hast sayd to
me, that I allso, By the same, thy servants, shold work mervayles. Ô
Noble Hagonel, who art Minister to the Triple Crowned King
CARMARA: and Notwithstanding, art Prince over these 42 Angels:
whose Names, and characters, are here presented:

Therefore, In the Name, &c.

Pater noster &c

Filij lucis	Filij filiorum
I	Ē. IL.
Ih	An
Ilr	Aue
Dmal	Liba
Heeo	Rocle
Beigia	Hagonel
Stimcul	Ilemese
In sigillo Æmeth.	

[185v]

{Cp. 174v}

King
BLVMAZ
A

Prince -- Who saydst, the Creatures liuing in thy Dominion, are subiect to thy
BRALGES. powre: whose subiects are invisible: and which (to my seer) appeared,
like little smokes, with out any forme, Whose seale of gouernment, is



this: Who saydst, Beholde, I am come, I will teach the,
Names without Numbers. The Creatures subiect unto me, shall be
known unto you. Therefore, In the Name, &c.

Pater noster, &c.

[186r]

{Cp. 175v}

King -- Who art King in Waters: Mighty and wunderfull in waters: whose
BABALEL Powre is in the bowells of the waters: whose Royall person, with thy
Noble Prince BEFAFES, and his 42 Ministers, The Triple Crowned King
CARMARA, bad me vse, to the glory, prayse, and honor, of him, which
created you all, to the laude and prayse of his Maiestie.

Therefore, In the Name, &c.

Prince -- Who art Prince of the seas: Thy powre is vppon the waters: Thow
BEFAFES drownedst Pharao: and hast destroyed the wycked: Thy Name was
known to Moyses: Thow liuedst in Israēl: Who hast measured the waters:
who wast with King Salomon: and also, long after that, with Scotus: but
not known to him by thy true name: for he called thé MARES. And since
thow wast with none: Except, when thow preservedst me (throwgh the
mercy of God,) from the powr of the wicked: and wast with me, in
extremities: Thow wast with me throwghly: who of the Ægyptians hast
byn called OBELISON, in respect of thy pleasant deliuerance: And by
that Name, to me, knowne: and of me Noted in record, to be the Noble
and Curteous OBELISON. Whose Noble Ministers 42, are of very great
powre, dignitie, and Authoritie: As some in the measuring of the motions
of the waters, and saltnes of the seas: in giving good success in Battayles:
reducing ships, and all manner of vessells, that fleete vppon the seas: To
some, all the fishes, and monsters of the seas, ~~are well known~~; yea all,
that liueth therein, are well known: and generally are the Distributers of
Gods Judgments vppon the Waters that couer the earth: Some conduct
waters, throwgh the earth: Other do beawtify Nature in her Composition:
The rest are distributers and deliuerers of the Threasors, and unknown
substances of the Seas: Thow Ô Noble Prince BEFAFES, badst me use
thé, In the Name of God. Therefore, In the Name &c.

[186v]

{Cp. 176r}

WEDDENSDAYE:

King -- To whome, the Earth, with her bowells, and secrets whatsoeuer, are
BNASPOL deliuered: and hast sayd to me, heretofore, What thou art, There I may
know. Thou art great, but, (as thou truly didst confess,) He in whome
thou art, is greater then thou. Therefore, In the Name, &c.

Prince -- Unto whome, the keys of the Mysteries of the Earth are deliuered:
BLISDON whose 42 Ministers, are Angels, that govern under thé. All which, thy
mighty King BNASPOL bad me use: and affirmed, that they are, and
shall be at my Commaundement. Therefore In the Name, &c.

[187r]

{cp. 176v}

THVRSDAYE:

King -- Uppon the distribution and participation of whose exalted most
BYNEPOR especiall and glorified powre, resteth onely and dependeth the generall
state and condition of all things: Whose sanctification glory and
renowne, althowgh it had begynning, yet can it not, neyther shall haue
ending. He that Measureth, sayd, And thou wast the Ende of his
workmanship: Thou art like him, and of him: yet, not as partaking, or
adherent, but distinct in one degree. Whan he cam thou wast Magnified
by his comming: and art Sanctified, world without ende. Vita Suprema,
Vita Superior, Vita Infima, tuis sunt mensurata manibus:
Notwithstanding, thou art not of thy self: Neyther is thy powre thyne
owne: Magnified be his Name. Thou art in all: And all hath some being

by thé: yet thy powr is nothing in respect of his powre, which hath sent thé: Thow begynnest New worlds, new people, New Kings, and New knowledg, of a new government: ~~Therefore, In the Name, &c.~~ And hast sayd, to me, Thow shalt work Mervaylous Mervaylously, by my workmanship, in the Highest.

Therefore, In the Name, &c.

Prince -- Who art life and breath in liuing Creatures: All things liue by thé, the
BVTMONO Image of One excepted; All the kindes of beasts of the earth, dost thou endue with life. Thy seale is theyr glory. Of God, thou art sanctified: and thou reioycest. The liuing, the ende, and begynning of all beasts, thou knowest, and by sufferance, thou disposest them: untill thy Vyoll be ronne. Therefore, In the Name. &c.

[187v]

{cp. 175r}

FRIDAYE:

King -- Who canst distribute, and bestow at pleasure, all, and
BALIGON whatsoeuer can be wrowght in aereall actions. Who hast the government of thy self perfectly, as a myserie known unto thy self. Who didst aduertise me of this stone, and holy Receptacle: both nedefull to be had, and allso, didst direct me, to the taking of it up: being presently, and in a few mynutes of tyme, browght to my sight, (from the secret of the depth, where it was hyd, in the uttermost part of the Roman possession): Which stone thou warnedst me that No mortall hand, but my own, should touch: and saydst unto me: Thou shalt prevayle with it, with Kings and with all Creatures of the world: whose beauty (in vertue) shalbe more worth then the Kingdomes of the erth. For the which purposes, here rehersed, and other, partely now to be practised and enioyed, and partely hereafter, more abundantly, (As the Lord God of hoasts shall dispose) And allso, Bycause, thou thy self art Governour of these 42 thy mighty, faithfull and obedient

Ministers: Therfore, In the Name, &c.

A° 1583 Maÿ 5	Thy Character must haue the names of the fiue Angels
Blessed Uriel sayd to	(written in the mydst of Sigillum Æmeth) graven uppon the
me A Meridie hora 4	other side in a circle. In the mydst whereof, must the stone be,
1/2 At Mortlake	(which was allso browght). Wherein, Thow shalt, at all tymes,
	behold (priuately to thy self) the state of Gods people,
The stone and holy	through the whole Earth.
Receptacle.	

Prince
BAGENOL

[188r]

SATERDAYE

King -- Who hast sayd to me, That by thé I shall cast oute the powre of all
BNAPSEN wycked spirits: And that by thé I shall, or may know the doings and
practises of euyll men: And more then may be spoken or uttred to man:
Therfore In the Name: &c.

Prince -- Who, being the Prince, chief Minister, and Gouvernor under thy right
BRORGES: puyssant King BNAPSEN, didst, (to my seer) appear, in most terrible
manner, of fyrie flamying streams: and saydst, Noui Ianuam mortis. Et
percussit gloria Dei Impiorum parietes.

Therfore In the Name, &c.

{finis}

De Heptarchia Mystica

of Dr. John Dee

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Editor's Introduction

This book consists of detailed instructions for communicating with angels and employing their aid for practical purposes. It consists of excerpts, in handbook form, from Dr. Dee's detailed records of his "mystical exercises".

This is a transcription from the original in Dee's own handwriting, now found in the British Library under the catalog number Sloane 3191. There have been two other published editions of this text, one by Robert Turner, 1983 revised 1986, and another by Geoffrey James, 1984 and 1994. While I can recommend both of these editions, if one is able to find them, I believe the present edition reflects Dee's manuscript more accurately, as may be seen for example by comparing them with the photograph shown on pg. 28 of Turner's revised edition.

Compare this with Dee's *Compendium Heptarchiae Mysticae*, an earlier version but with some interesting additions and variations.

A note attached to the beginning of the manuscript reads as follows:

This is the original Ms. in Dr. Dee's handwriting. A fair copy by Ashmole is in the Ms. Sloane 3678.

JM

This volume formerly belonged to Ashmole and on the clasps of the *** binding his coat of arms was impressed.

How Ashmole obtained this Ms. appears by his account prefixed to Ms. Sloane 3677.

JM

De HEPTARCHIA MYSTICA (Diu Creationis, stabilis legibus) Collectanea

De HEPTARCHIA MYSTICA, (Diuinis, ipsius Creationis, stabilis
legibus) Collectaneorum

Liber primus.

Cap. 1.

Of the Title, and generall Contents of this booke, some nedefull Testimonies

Beware of wavering: Blot owte suspition of us; for we are gods
Creatures that haue Raigned, do Raigne, and shall Raigne for eu[^]. All
our Mysteries shalbe known unto you. &c

Behold, these things and theyre Mysteries, shalbe known unto you:

Reserving, the Secrets of him, that Raigneth for eu[^]. [the voyce of a
multitude, answered, singing] Whose Name, is great for eu[^].

Open your eyes, and you shall see from the highest to the lowest. The
peace of God be uppon you.

Venite, Gradatim repetamus Opera Dei, &c.

Nota Δ: Lib. Creationis 1^o. Principes loquebantur magnalia Dei: et
secundo, Reges maxime hoc faciunt.

Unus est Deus, et unum est opus nrm.

Δ: Note -- very many cam uppon the convex superficies of the
Transparent globe, and sayd,

Parati sumus seruire Deo nostro.

This work shall haue relation to tyme present, and present use. To
mysteries far exceeding it: And finally to a purpose & Intent: whereby
the Maiestie and Name of God, shall and may, and, of force, must

Anno 1582.
Nouemb. 16,
Bralges, the
last of 7
Princes
concluding
the First boke
spoke hereof
these words
(Sl.3188, pp.
80)

K. Carmara,
eodem
tempore.

Carmara,
Nouemb. 17
(Sl.3188, pp.
81)

Prince
Hagonel

K. Camara,
Nouemb. 19,
(Sl.3188, pp.
92)

appeare with the Apparition of his wunders, and mervayles yet unhard of. Dixi

D: Note, As Michael and Uriel, at the begynning of these revealed mysteries, were present, and gaue Authority to Carmara, to order the whole Heptarchicall Reuelation; so, at the Conclusion, they appeared agayn and Raphael with them; and Michael concluded the second boke (of this particular Reuelation Heptarchicall,) with these words following:

Mercifull is our God, and Glorious is his Name: which Chuseth his Creatures, according to his owne secret Iudgment: This Art is the first part of a Threefold Art, Joyning Man, (with the knowledg of 1. the world, 2. the Government of his Creatures, and 3. the Sight of his Maiestie) unto him (O I say unto him,) which is Strength, Medicine, and Mercy to those that feare him.

Michael,
Nouemb. 19.

Amen.

Thow hast a work of three proportions in Esse: of Seuen in forme, which is (of it self) diuided by a Number Septenarie. Of the Course, estate, and detemination of things 1. Above, things 2. Next, and Things 3. Below. which of it self, is pure, perfect, and withoute blemish. &c.

Carmara,
Nouemb. 21.
in appendix
of the second
boke.

O God, how easy is this first understanding? Thow hast byn told perfectly, plainly, and absolutely, Not onely, the Condition, dignitie, and estate of All things that God hath framed: But allso, withall, Thow wart deliuered, the most pfect forme & use of them. &c.

Carmara,
Nouemb. 21.

Euen as God is iust; his Judgments true; his Mercies unspeakable; So are we the True messangers of God: and our words are true in his Mercies for eu.

King
Carmara,
Nouemb. 17.
(Sl.3188, pp.
85)

Glory, (Ô Glory) be to thee, O most high God.

Now you towche the world, and the doings uppon Earth. Now we shew unto you the lower world. The Governors that work and Rule under God. By whome you may haue powre, to work such things, as shalbe to Gods Glory, profyt of your Cuntry, and the knowledg of his Creatures &c. We procede to One God, one knowledg, One Operation. Venite filiae.

Michael,
Aprilis 29,
1582. ".49."
(Sl.3188, pp
55-56)

Behold these Tables. Herein lye theyr Names, that work under God uppon earth. Not of the wycked, but of the Angels of Light. The whole Government doth consist in the hands of 49(in God his powre, strength, Mercy, and Justice) whose Names are here evydent, excellent, and

glorious. Mark these Tables: Mark them, Record them to yor Cumfort. This is the first knowledge. here shall you haue wisdom. Halleluyah. Mighty and Omnipotent art thou, Ô God, God, God, Amongst thy Creatures. Thou fillest all things, with thy excellent foresight. Thy Glory be amongst us, for euer. -D. Amen.

The fowntayne of wisdom is opened: Nature shalbe knowne. Earth with her Secrets disclosed. The Elements with their powers iudged &c.

Behold, I teach: There are 4, Angels glorious and excellent: appointed for the Government of all earthly Actions: which 4, do work and dispose the will of the Creator: Limited from the beginning, in strength power and glory. These shalbe Subject unto you. In the Name and by Invoking upon the Name of God: who doth lighten, dispose and comfort you. &c.

What doth the heaven behold, or the Earth containe, that is not, or may be subdued, formed and made by these? What learning grounded upon wisdom, with the excellencies in Nature, can not they manifest?

One in heaven they know:

One, and all in Man they know:

One, and all in earth they know.

Measure heaven by a part (my meaning is, by these few). Let God be glorified: his name praised, his CREATION well taken: and his Creatures well used.

He that standeth in the myddst of the Globe signifieth NATURE: whereupon in the first point, is the use and practise of this work: That is to say, as concerning the first part, for it is sayde: The booke containeth Three kinds of knowledges.

- The knowledge of God truly
- The Number and doing of his Angels perfectly
- The beginning and ending of Nature Substantially.

Uriel [Apr 29]

Uriel, Aprilis 29, Anno 1582 (Sl.3188, pp 62)

King Carmara, Novemb. 19, of King Bobogel, his princis Ministers (Sl.3188, pp 91-92)

Uriel, May 5, Anno 1583. (Sl. 3188, pp 180)

Cap. 2

Of John Dee, his principall, and in manner peculier Interest, to exercise the Doctrine Heptarchicall.

Ultima est haec aetas vram, quae tibi revelata erit.

Anno 1582
[Uri]el,

The Mysteries of God haue a tyme: And Behold, Thow art provyded for that tyme.

Nouemb.
[15.]

Michael

The Sonnes of light, and their Sonnes, are Subiect unto my commanndement: This is a Mysterie: I haue spoken of it: Note it thorowghly: They are my Servants. By them, Thow shalt work Marvayles.

Prince
Hagonel,
Nouemb. 16.

There are kings fals, and uniust, whose powre, as I haue subuerted and destroyed, So shallt Thow. D.

Prince
Hagonel,
Nouemb. 16.

The second Assembly were the Governors of the earth whose Glory, (Yf they be good) the weapons we haue towght thee (D), will augment, And, Consequently, (yf they be euyll,) pervert.

.em, eodem,
tempore.

I am BORNOGO. This is my Seale. This my true Character. What thow desyrest in me, shalbe fullfilled. Glory to God.

Prince
Bornogo,
Nouemb. 16.

Behold, Behold, lo Behold my mighty powre consisteth in this. Lerne wisdom by my words. This is wrowght for thy erudition what I entrust thee from God. Loke unto thy Chardg truely: Thow art yet dead. Thow shalt be revyved. But oh blesse God truely. The blessing, that God giueth me: I will bestow uppon thee, by omission. Ô how mighty is our God: which walked on the waters: which sealed me with his name: whose Glory is withoute ende. Thow hast written me, but yet dost not know me. Use me in the Name of God: I shall at the tyme appointed be ready. I will Manifest the works of the Seas: And the Miracles of the depe, shall be known.

Prince
Befafes,
.....die

Behold, thow desyrest, and art syck with desyre: I am the disposer though not the Composer of Gods medicines. Thow desyrest to be cumforted and strengthened in thy labors: I mynister unto thee the Strength of God. What I say is not of my self: Neither that which is sayde to me, is of them selves: but it is sayde of him wch liueth for euer. These Mysteries hath God lastly, and of his great Mercyes grannted unto thee. I haue answered thy dowting mynde. Thow shalt be glutted, yea filled: yea thow shalt swell and be puffed up with the perfect knowing of Gods mysteries in his Mercies.

Carmara, 17.
Nouemb.

Abuse them not. Be faithfull: Use Mercy: God shall enriche the: Banish wrath: yt was the first* and greatest Commanndment. I Rayngne by him, and lyve by him, which rayneth and liueth for euer.

* Annael
gaue me that
commannde
ment Anno
1581: in the

	preface, as it were, of all those Actions.
I haue shewed thee perfectly: Behold I teach thee againe: O how mercifull is god, that revealeth so great Secrets to flesh and blud. Thow hast 42 letters. Thy Tables last, conteyne so many &c.	King Carmara. die 17 Nouemb.
Whan Thow wilt work for any thing apperteyning to the estate of a good King. Thow must first call uppon him, which is theyr prince. Secondly the Ministers of his powre, are Six. &c.	King Carm. eodem temp.
In owtward sense, my words are true: I speak now of the use of one of the first, that I spake of, or Manifested yesterday. Sayd I not, And shewed I not, which had the government of princes for as it is a Mysterie to a farder matter, So is it a purpose to a present use. <u>Yf it Rule worldly princis: how much more shall it work. with the princis of Creation?</u> Thow desyrest use. I teach use. And yet the Art is to the farder understanding of all <u>Sciences, that are past, present or yet to come.</u> frute hath farder vertue, then onely in the eating: Gold his farder condition, property and quality, then in melting, or common use. Kings there are in Nature, with Nature, and above Nature. Thow art Dignified. &c.	King Carmara. eodem tempore.
Last of all thy Ryng, which was appointed thee with the Lamyne comprehending the forme of thy owne name: which is to be made in pfect gold: as is affore sayde.	The Ring. King Carmara: eodem tempore.
Thow shalt be cumforted: But respect the world to come, whereunto thow art provyded: and for what ende: and that in what tyme. Serve God truely. Serve him justly. Great care is to be had with those that meddle with Princis affaires: Much more Consideration with whome, Thow shalt meddle, or use any Practise: But God hath shaddowed thee, from destruction, He preserveth his faithfull, and shaddoweth the Just, with a shield of honor. <u>None shall enter into the knowledg of these Mysteries with thee, but this worker.</u> Thy estate with the Prince, (now raigning) shall shortly be amended. Her favor encreased with the good wills of Diuerse, <u>that are now deceyvers.</u> <u>Thy hand shall shortly be their help:</u> and thow shallt do wunderfull and many benefits (to the Augmenting of Gods glory) for thy Cuntry. finally, God doth enriche thee with knowledg: & of thy self hath given the understanding of <u>these worldly vanities.</u> He is mercifull. And we, his good Creatures, neyther haue, do,	King Carmara. eodem tempore.

nor will forget thee. God doth blesse you both: whose mercy, goodnes and grace, I pronownce and utter uppon you. I haue sayde.

Dee, Dee, Dee, At length, but not to late.

[D: Note. King Bobogel said this of my atteyning to such mysteries, as the mysteries under him made shew of.]

Lo, thus thow seest the glory of gods Creatures: whome thow mayst use, with the consideration of the day, their king, their Prince, and his Character. The king & prince govern for the whole day: the rest according to the six partes of the day. Use them to the glory, prayse and honor of him, which Created them, to the lawde & prayse of his Maiestie.

Write this reverently. Note it with Submission. What I speak, hath not byn revealed: no not in these last tymes of the second last world &c. Thow shalt work marvaylous marvaylously by my workmanship in the highest.

Unto my Prince (my Subiect) are deliuered the keyes of the Mysteries of the Erth: All these are Angels that govern under him: &c: Use them; they are, & shalbe, at thy Commanndment.

By me, Thow shalt cast out the powr of wycked Spirits. By me, Thow shalt know the doings & practises of evyll men, And more, then may be spoken, or uttred to man.

Ô quanta est ho[min]is infirmitas et corruptio, qui Angelis, idq suis bonis, fidem autem Deo vix habet? O[mn]ia Mundana faeces, Mundi corruptiones in se habent. Deus nr, Deus nr, Deus (inquam) ille nr, Verus cum veris suis Angelis, eiq servientibus, semper verus est Pete [D] quae vis. Dixi: et quod dixi, Obumbratum est veritate, Justitia, et perfectione

Ecce -- D holding up the meat-rod:

Hic -- D pointing to the ende of the rod:

per hoc -- D --- pointing to the myddle of it.

Et a mensurae fine, nos, nostramq mensurabis [D] potestatem. Age (inquam) Quid vis? Obscurum enim Nihil est, quod per illum [EK] recepisti.

King
Bobogel,
Nouemb. 19.

Carmara,
Nouemb. 20.

Bynepor, 20.
Nouemb.

Bnaspol, 20.
Nouemb.

Bnaspen, 20.
Nouemb.

Carmara, 21.
Nouemb.

One thing is yet wanting: a mete Receptacle &c. There is yet wanting a stone. &c. One there is most excellent: hid in the Secret of the depth &c. in the uttermost part of the Roman possession. &c.

Lo the mighty hand of God is uppon thee &c.

Thow shalt prevayle with it, with kings, and with all Creatures of the world: whose beautie (in vertue) shall be more worth then the kingdomes of the earth &c. Go toward it, and take it up &c kepe it sincerely. Let no mortall hand towch it, but thy own.

The
receptacle.
Carmara,
Nouemb. 21.

[Uriel] Anno
1583 May 5.

Thy Character must haue the names of the five Angells (written in the middst of Sigillum AEmath) graven uppon the other side in a Circle. In the middst wherof must the stone be (which was allso browght) Wherein, Thow shalt at all tymes Beholde, (privately to thy self) the State of Gods people, through the whole earth.

Il. cuius
nomen est p...
filiorum
Lucis: et
pomtur in
charactere
ipuis Baligon
sine Carmara
Regis

Go and thow shalt receive. Tary & you shall receive. Slepe & you shall see. But watch and yor eyes shalbe fully opened. One thing which is the grownd & element of thy desyre, is all ready perfited &c. Out of Seuen, Thow hast byn instructed (of the lesser part) most perfectly.

All those before spoken of are Subiect to thy Call. &c. Of friendship, at any tyme thow mayst see them: and know what thow wilt.

Raphael,
Marty 23;
Anno 1583.

Every one (to be short) shall at all times and seasons shew thee direction in any thing &c.

One thing I answer thee, for all offycis. Thow hast in subiection all officis. Use them whan it pleas thee, and as thy Instruction hath byn.

The Lord sayeth, I haue hardened the hart of One of you. yea I haue hardened him, as the flynt, and burnt him together with the ashes of a Cedar. To the intent he may be proved Just in my work: and great in the Strength of my Glory. Neyther shall his mynde consent to the wyckednes of Iniquity. for, from Iniquitie I haue Chosen him to be a first Erthly witnes of my Dignitie.

Uriel, Aprilis
23. Anno
1583.

D - Uriel cam-in agayne, and an other with him, and lointly they two sayde together, Glorify God for euer. And now Uriel stode behynde and the other sat down in the chayr , with a sword in his right hand. All his hed glistred like the sonne: the heare of his hed was long. he had wyngs: and all his lower partes seamed to be with feathers. He had a robe over his body, and a great light in his left hand. he sayd We are blessed from the begynning and blessed be the Name of God for euer.

D - An innumerable Cumpany of Angels were abowt him: And Uriel did leane on the square table by. he that sat in the Chayre, sayde then Go forward. God hath blessed thee.

I will be thy Gwyde.

Thow shalt atteyn unto thy searching.

The world begyns with thy Doings Prayse God.

The Angels under my powre shalbe at thy Commanndement

Thow shalt see me

I wilbe seen of thee

And I will direct thy liuing and Conversation

Put up thy penne.

D - Now Michael thrust out his right arme, with the sworde. And bad the Skryer to loke. Then the Sword did seame to cleave in two. And a great fyre flamed out of it vehemently. Then he tok a Ring out of the flame of his sworde, and gave it to Uriel, and sayde, The strength of God is unspeakable. Praysed be God for euer, and euer: D - Then Uriel did make cursy to him.

Mich. - After this sort must thy ring be: Note it. &c.

I will reveale the thys Ring: which was never revealed since the death of Salomon with whome I was present. I was present with him, in strength, and Mercy. Lo this it is. This it is, wherewith, All Miracles and diuine works and wonders were wrowght by SALOMON. This it is which I haue revealed unto thee. This it is, which Philosophie dreameth of. This

Michael, his
manner of
apparition.

Michael,
Marty 11.
Anno 1582.

Michael,
Marty 14.

The Ring

it is which the Angels skarse know. This it is: and blessed be his name: yea his name be blessed for euer. &c.

D - Then he layd the Ring down uppon the Table: and sayd, Note.

D - I noted the manner of the Ring in all points.

D - After that he threw the Ring down uppon the Table and it seamed to fall through the Table.

Michael - So shall it do at thy Commanndement. Without this, Thow shalt do Nothing. Blessed be his Name, that cumpasseth all things. Wonders are in him, and his Name is wonderfull. His Name worketh wonders, from Generation, to Generation:

Mich - Note - D Then he browght-in the seale, which he shewed the other day: And opened his Sword: and bad the Skryer, Reade: and he Red, EMETH - D - Then the Sworde cloased up againe: and Michael sayd - This I do open unto thee; bycause, Thow Marvayldst at Sigillum Dei, This is the Name of the seale: which be blessed for euer. This is the seale self. This is holy: This is pure. This is for euer. Amen.

As Truly, as I was with Salomon, So truely will I be with thee. &c. I was with Salomon, in all his works, and wonders.

Use me, in the Name of God, for all occasions.

Michael

Nothing to be done without the Ring.

Sigillum
Aemeth.

Michael,
Marty 15,
1582.

Cap. 3.

Some Remembrances of the furniture and Circumstances necessary in the Exercise Heptarchicall.

First cast thy eye unto the Generall Prince, Governor or Angell that is Principall in this world. Then place my name whome thou hast already: Than the Name of him, that was shewed the yesterday [with the short coate.] Then his powre, with the rest of his six perfect Ministers. With these thou shalt work to a good ende. All the rest thou mayst use to Gods glory. for euery one of them, shall minister to thy Necessities.

Moreover whan thou workest, thy feete must be placed uppon these Tablets, which thou seest wrytten last, comprehending 42 letters and Names. But with this

King Carmara in the presence of Michael, Anno 1582, Nouemb.17.

The Table

Consideration: that the first Character (which is the first of the 7, in thy former boke), be placed uppon the top of the Table; which thow wast, and art, and shalt be commandd to haue, and use.

Last of all the Ryng: which was appointed thee: with the Lamine comprehending the forme of thy own name: which is to be made in perfect Gold: as is afforesayd.

Euen as God is Just. his Judgments true, his Mercies unspeakable So are we the True Messangers of god. And our words are true in his Mercy for euer. Glory O Glory, be to thee, O most high God.

Lo thus thow seest the glory of Gods Creatures: whome thow mayst use, with the Consideration of the day, their king, their Prince and his Character. The king and Prince Govern for the whole day. The rest according to the six parts of the day. Use them to the glory, prayse, & honor of him, which Created them, to the lawde & prayse of his Maiestie.

The Characters of the kings are in the Globe; And of the Princis, in the Heptagonon.

The Sonns of light, and their Sonns, are Subiect unto my Commannement. This is a mysterie. I haue spoken of it. Note it throwghly. They are my Servants. By them, thow shalt work mervayles. My tyme is yet to come. The Operation of the earth is Subiect to my powre. And I am the first of the twelve. My Seale is called Barees: and here it is.

In his Name, with my Name, by my Character, & the rest of my Ministers, are these things browght to passe. These that lye heare are witches, enchanters, deceyvers & blasphemers. And finally all they that use Nature with Abuse: and dishonor him which raigneth for euer.

The Second Assembly, were the Governors of the earth whose Glory yf they be good, the weapons which we haue towght thee will augment: And Consequently, (yf they be evyll,) will pervert.

Ring

King Carmara, Nouemb. 20.

K. Carmara, Nouemb. 21.

Prince Hagonel, Nouemb. 16.

P. Hagonel, eodem tempore

Note. Prince Butmono sayd this: but the office is under king Bnaspol, whose prince is Blisdon. The Mystery of this I know not yet: For Blisdon will be fownd to be the proper minister of king Bnaspol. Vide Anno 1583 May 5, of the Making of Mensa faeders, and my Golden Lamine.

The Third Assembly are those, which taste of Gods Mysteries, and drink of the Juyce of Nature: whose myndes are diuided: Some with eyes looking toward Heaven: The rest to the Center of the Erth. Vbi non Gloria, nec Bonitas, nec Bonum est. It is wrowght, (I say) it is wrowght (for thy understanding) by the Seven of the Seven, which were the Sonns of Sempiternitie. whose Names thow hast written, and Recorded to Gods glory.

Mark this: All Spirits enhabiting within the Erth: where their Habitation is of force, not of wyll: (Except the Myddst of my self, which I know not) are Subiect to the Powre herof [pointing to his seale] with this, you shall Govern: Wyth this you shall unlok: with this, (in his name who raigneth) you shall discover her entrayles.

Whan thow wilt work for any thing appertayning unto the estate of a good king. Thow must call uppon him, which is theyr Prince. Secondly the Ministers of his Powre are Six: whose Names conteyn 7 letters apece. As thy Tables do manifest. By whome in generalty, or by any one of them, in particularitie: Thow shalt work for any Intent or purpose. As concerning the letters, particularly, They do concerne, the Names of 42. which 42, in generally or One of them, do and can work, the destruction, hindrance or annoyance, of the estate, Condition, or degree (as well for body as government) of any wicked, or yll liuing Prince. &c.

Venito Bobogel, Rex et Princeps Nobilitatis: Venito cum Ministris: venito (inquam) venito cum Satellitibus tuis, munitus.

[D - This I Note for the form of calling]

Veni Princeps 7 principum, qui sunt Aquarum Principes: Ego sunt Rex Potens et mirabilis in Aquis, cuius potestas; est aquarum visceribus.

Venito, veni (inquam) Adesto: Veni Rex. O Rex, Rex, Rex Aquarum

Venito. Venito (inquam) Magna est tua, Maior autem mea potestas. Vitam dedit Deus omnibus Creationis. Venite: Veni Ignis: Veni vita mortalium (inquam) Venito. Adestum

Carmara, Nouemb. 17.

King Carmara, die 17. Nouemb.

Babalel to his Prince: eodem temp.

Carm: eodem t.

K. Car. eodem t.

Regnat Deus. O venite. Nam unus ille Regnat, et est vita viuentium.

Venite, ubi, nulla quies sed stridor dentium

Venite vos, qui sub mea estis potestate

Behold, euery one of these Princis must haue his peculier Table.

Thy Character must haue the names of the five Angels (written in the Myddst of Sigillum AEmeth) graven uppon the other side, in a circle. In the mydst wherof, must the Stone be; which was aliso browght. Wherein, thou shalt at all tymes, Behold, (privately to thy self) the state of gods People, throwgh the whole earthe.

The 4 fete of the Table, must haue 4 hollow things, of Sweet wood: whereuppon they must stand. within the hollownes wherof, thy Seales may be kept unperished. One month is all for the use therof.

The sylk must be of diuerse Cullours: the most changeable that can be gotten. for who is hable to behold the glory of the seat of God.

The Character or Lamyne for me was noted (Anno 1582 Nouemb. 17) that it shold conteyne some token of my name: And now in this accownted the True Character of Dignification, I perceyue no peculier Mark or letters of my Name.

Uriel - The forme, in euery corner, considereth thy Name - D - you meane, there, to be a certayne shaddow of Delta - Uriel - Well.

D - What is the use of the 7 Tables, (like Armes) and from what grownd are they framed, or deriued?

Uriel - They are the ensignes of the Creation: wherewithall they were Created by God: known onely by theyr acquayntance, & the manner of their doings.

D - haue I rightly applyed the dayes to the kings? - Uriel - The dayes are rightly applyed to the kings.

King Car. eodem temp.

K. Car[mara also] Baligon. eodem tempore.

K. Car. 2, Nouemb.

Uriel, May 5, Anno 1583.

Uriel, 1583, May 5.

eodem tempore quo supra.

Uriel: Creationis insignia.

Ur. eodem tempore

D - The Characters, and words annexed to the kings names, in the utter Circumference of the great Circle or globe, how are they to be used?

Eodem temp.

Ur- They are to be paynted on swete wood: And so to be held in thy hand as thow shalt haue cause to use them.

Sigillum AEmeth, is to be set in the Middle of the Table.

Il, Aprilis 28, 1583.

Grace, mercy and peace be unto the liuely branches of his flourishing kingdome. And strong art thow in thy Glory, which dost unknynt the Secret partes of thy liuely workmanship: and that, before the weak understanding of man. Herein is thy powre and Magnificence Opened unto man. And why? bycause thy diuinitie and Secret powre, is here shut-up in numero Ternario, et Quaternario - Aquo Principium, et fundamentum omne huius est tui sanctissimi Operis

Il: the first of the 7 sonns of sonns of light. Aprilis 28, 1583.

For yf thow (O God) be wunderfull and incomprehensible in thyne owne Substance, yt must nede follow, that thy works, are likewise incomprehensible. But Lo, they shall now beleue, because they see: which heretofore, could skarsly beleue. Strong is the Influence of thy Supercelestiall powre: And mighty is the force of that Arme, which overcommeth all things. Let all powre (therfore) rest in thee. Amen.

Leave oute the Bees of the 7 names of the 7 kings, and 7 Princis And place them in a Table diuided by 12 and 7, The 7 spaces being uppermost. And therin write in the upper lyne, the letters of the king, with the letters of his Prince following next after his name. And so of the Six other, and theyr Princis. And read them on the right hand, from the upper part to the lowest. And thow shalt fynde, then, the Composition of this Table.

the liuing and semp adherent Minister to K. Baligon: and his name is exprest in his Character, vide Novemb. 21. Anno 1582.

Therin, they are all comprehendedi saving certayne letters, :which are not to be put-in here: By reason that the Kings & Princis do spring from God: And Not God from the Kings and Princis. Which excellency is comprehended: and is allso manifest, in that Third and fowrth Number.

Rownd abowte the sides [of this square Table] is every letter of the 14 Names, of the 7 kings and princis.

Hereafter, Shall you perceiue, that the Glory of this Table surmownteth the Glory of the Sonne. All things els that appertayne unto it, are all ready prescribed by yor former Instruction.

God is the begynning of all things, but not after One soft: Nor to euey one alike. But it is Three manner of works with his Name.

- The one, in respect of Dignification
- The Second, in respect of Conciliation
- The Third, in respect of an ende, and determined Operation.

Now Sir, to what ende wold you weare yor Character? &c. But how do I teach? The Character is an Instrument appliable Onely to dignification. But there is no Dignification (Syr) but that which doth procede, and hath his perfect Composition Centrally, in the Square Number of 3 and 4. The Centre wherof shall be equall to the greatest. Hereby you may gather, Not onely to what ende, the Blessed Character (wherewith thou shalt be dignified) is Prepared: But allso the Nature of all other Characters.

To the Second - D - Conciliation, you meane.

II - The Table is an Instrument of Conciliation. And so are the other 7 Characters, which you call by the Name of Tables:

Squared out into the forme of Armes: which are propre to euey King and Prince, according to theyr order.

Now to the last - D - As concerning the ende & determyned Operation - II - It onely consisteth in the Mercy of God, & the Characters of these* bokes. &c.

Set downe the Kings, and theyr Princis, in a Table, as thou Knowest them: with theyr letters backward (excepting

¶ or ¶ Aprilis 29. 1583:
dignification.

Conciliation

D - Note, here, it may appere that Butmono is Prince to Bynepor, and Blisdon prince to King Bnaspol.

theyr Bees) from the right hand to the left. Let Bobogel be the first, and Bornogo his Prince. &c.

D Note.

D - So, on my Character or lamyne of dignificati on: are all the names of the 7 kings, and of the 7 Princis, perfectly: as in the great Table, (called often tymes Mensa Faederis) the Bees, onely, (being the first letter common to them all) kept bak, in memory.

De sigillo Æmeth; alr, vocato Sigillo Dei.

Michael - I will shew thee, in the mighty hand and strength of God, what his Mysteries are: The true Circle of his Æternitie: comprehending all Vertue: The whole and Sacred Trinitie: Oh holy be he: Oh Holy be he: Oh holy be he.

Michael, 1582, Marty 19.

D - Uriel answered, Amen.

Mich - Now, what wilt thou? - D - I wold full fayne procede according to the Matter in hand.

Mich - Diuide this owtward Circle into 40 equall partes: whose greatest numbers are 4. See thou do it presently - D: I did so. diuiding it first into 4; and then every of them, into 10.

D - he called one by name Semiel. One came in, and kneled down: and great fyre, came out of his mowth, Michael sayd, To him are the Mysteries of these Tables known. Michael sayd, Semiel, (again) and by & by he annexed, O God thou hast sayde, and thou liuest for euer. &c. Semiel stode up and flaming fyre cam out of his mowth, and than he saide, as followeth.

Semiel - Mighty Lord, what woldst thou with the Tables?

Michael - It is the will of God, thou fatch them hither.

Sem - I am his Tables. Behold, these are his Tables, Lo where they are.

There cam-in 40 white Creatures, all in white Silk long robes; And they like Children. And all they, falling on their knees, sayde:

Thow onely, art Holy among the Highest: O God, thy Name be blessed for euer.

D - Michael stode up out of his Chayre: and by & by, All his leggs to be like two great Pillers of Brasse: & he as high, as half way to heven. And by and by, his Sworde was all on fyre: And he stroke or drew his sword over all these 40 their heds. The Earth quaked. And the 40 fell downe. And Michael called Semiel with a Thundring voyce: and sayde, Declare the Mysteries of the liuing God: our God: of One that liueth for euer.

Sem - I am ready.

D - Michael stroke ouer them with his sword: and they all fell downe (and Uriel allso) on his knees. And commonly at the striking with the sworde, flaming fyre, like lightening, did flash with all.

Michael - Note: Here is a Myserie.

D - Then stept furth, One of the 40, from the rest: & opened his breast, which was covered with Sylk, and there

appeared a great  all of Gold.

Michael - Note the number - D - over the T, stode the



Number of 4, on this fashion:

D - The 40, all, cryed: Yt liueth, and Multiplyeth for euer: Blessed be his Name.

Michael, 1582, Marty 19.

D - That Creature did shut up his bosome, and vanished away like a fyre.

Michael - Place that, in the first place: It is the Name of God.

D - Then there seamed a great Clap of thunder to be.

And so furth: And note that the whole Second boke is Nothing els but the Mysteries most Mervaylous of Sigillum Dei: otherwise called Sigillum AEmeth. wherof here I did but leave a little admonishment. Note farder, Almost all the Third boke, was of the 7 Ensignes of Creation. wherof mention was here before made.

D - The Chayre was browght-in againe: and I axed what it ment?

Uriel - This is a Seal of perfection: from which, Things shalbe shewed unto thee, which thow hast long desyred.

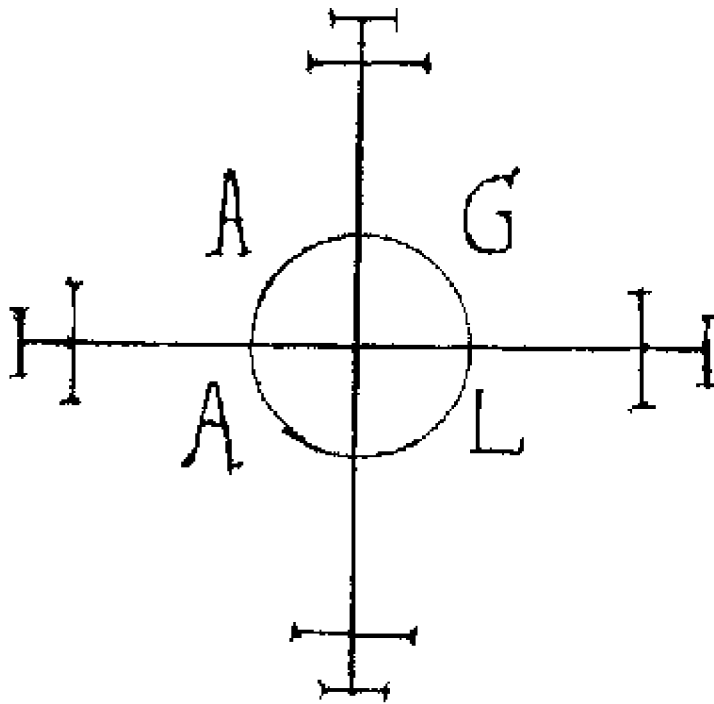
D - Than was a square Table browght into the Stone. and I demanded, what that Table betokened.

Uriel - A Mysterie not yet to be knowne. These two shall remayne in the stone, to the sight of all undefyled Creatures.

You must use a fowre-square Table; Two Cubits square. whereuppon must be set Sigillum Dei: &c. [alr Diuinitatis?]

This Seale must not be loked uppon, without great Reverence and devotion. This Seale is to be made of perfect wax.

This Seale must be , ynches square [D: or diameter.] The rowndness must be 27 ynches, and somewhat More. The thiknes of it must be, an ynch, and a half quarter. And a figure of a Crosse, must be on the backside of it, made thus:



The Table is to be made of swete wood: & of two Cubits high: with 4 fete with 4 of the former seales under the 4 feete. Under the Table did seame to be layde red sylk two yards square. And over the Seale, did seame likewise red Silk to lye fowr-square: broader then the Table, hanging down with 4 knopps or Tassels, at the 4 Corners therof.

Uppon this uppermost red Sylk, did seme the Stone with the frame, to be set: right over and uppon the Principall Seale: Saving that the red Sylk, was betwene the one, & the other.

D - There appeared the first Table covered, with a cloath of Sylk changeable cullour, Red & greene, with a white Cloth under it: all hanging very low.

Nouemb. 21. Anno 1582

Caput 4.

Some Notice of peculier formes, and attire, wherein, the Kings, Princis and Ministers Heptarchicall appeared, and of some their Actions, and gestures at their apperance. &c.

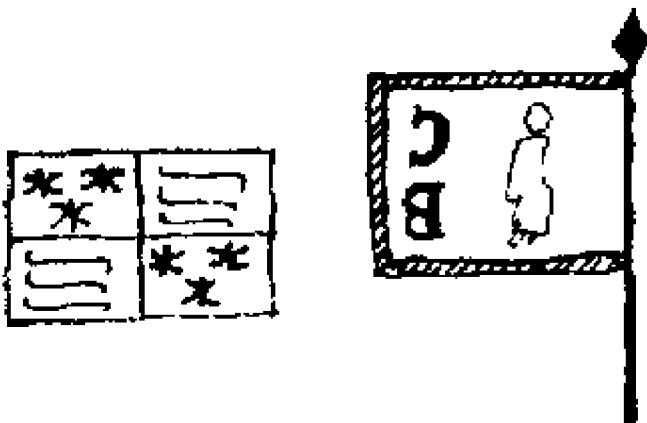
King CARMARA

This king, (being called first by Uriel,) appeared, as a Man, very well proportioned: clad in a long purple Robe: and with a Triple Crowne of Gold on his hed.

At his first coming he had 7 (like men) wayting on him: which afterwarde declared them selves to be the 7 Princis Heptarchicall. Uriel deliuered unto this king (at his first appearing) a rod or straight little rownd Staff of Gold: diuided into three equall distinctions, whereof, two were dark or blak: and the third bright red. This red he kept still in his hand.

This king onely, was the ordrer, or disposer, of all the doctrine, which I terme Heptarchicall. as first, by calling the 7 Princis and after that, the 7 kings: and by giving instructions for use and Practise of the whole doctrine Heptarchicall for the first purpose, and frute therof to be enjoyed by me: of the two other there was onely Mention made.

King CARMARA sayd, Ecce signum operis



There appered these two letters, eversed and aversed on a white flag: and a woman standing by: whose armes did not appere. On the other side appered the armes of england. The flag old.

Prince HAGONEL

Note. All the Princis, seemed to be men, and to haue red Robes, but this Prince, his Robe was shorter then the

King CARMARA

Prince HAGONEL

others. All the Princis, had Cerclets, of Gold on theyr heds: not crowns nor Coronets. This Prince held in the palme of his right hand, as yf it had byn a rownd ring, with a prick in the mydst: hanging allso over his myddle fingers. which he affirmed to be his seale: and sayd the name of it, to be



Barees: and that it is .

All the Princis held up to gither, Heptagonon stellare, (as I terme it) and it seamed to be of Copper.

The Sonnes of light and theyr Sonnes are Subiect unto his commanndement, and are his Servants.

Subiects and servants of Prince Hagonel.

7 Filij Lucis: I Ih Ilr Dmal Heeoa Beigia Stimcul: In Sigillo

7 Filij Fili.: El An Aue Liba Rocle Hagonel Ilemese: Emeth

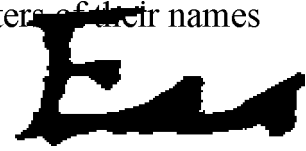


The 7 Filij

Lucis, appeared, like 7 yong men, all with bright countenances, white apparaled: with white silk on theyr heds, pendant behinde with a wreth down to the grownd. all apparayled of one sort. Euery one seamed to haue a metalline Ball in his hand: the first of Gold; the Second of Siluer; The 3 of Coper; The 4th of Tynne; The 5th of Iern; the 6th tossed betwene his two hands, a rownd thing of quick syluer; The last had a ball of lead. The first had on his brest a rownd Tablet of Gold: and on it written a great I. And the second on his golden Tablet had his name also written. And every one orderly comming furth, shewed theyr names uppon their golden Tablets: At theyr departing they made cursy & mownted up to heven ward:

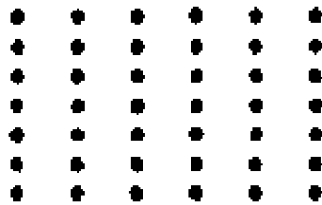
Filij Lucis - Anno 1582, Marty 21.

Filij Filiorum - Appeared like 7 little Children, like boyes covered all with purple, with hanging sleeves, like preists, or scholars gown sleeves: theyr heds attyred all after the former manner with purple Sylk. They had three cornered Tablets on their brests: and the Tablets seemed to be very greene. and on them, the letters of their names



written. The first had two letters, made in one thus, of E and L:

They made reverence to Michael (who had called both the first & these) and so mownted up to heaven ward. At the Call of King Carmara; (in the Second handling of this Heptarchicall doctrine) whan he sayd, Venite, Repetamus Opera Dei, Appered Prince Hagonel: and after that, uppon the Globe his Convex Superficies, appeared 42: who sayd, Parati sumus servire Deo nro. Eche of these, had somewhat in theyr hands: and they stode in this order, and Hagonel seamed to embrace the Cumpany.



Six of these seamed more glorious then the rest: & theyr coates longer: and had Cerclets of Gold, abowt theyr heds: and held in theyr hands perfect Crownes of Gold. The Second Six had three quarters of Croens in theyr hands: The third six haue robes or clothes in theyr hands: All the rest seamed to haue balls of Gold: which they tosse from one to another. But at the Catching, they seame empty wynde Balls: for they gripe them cloasing theyr hands, as yf they were not solid, but empty like a blown bladder. The first six made cursy to Prince Hagonel. The second six made cursy to the first, & the Third to the Second: And they all, and Prince Hagonel made Cursy, to king CARMARA.

Eche of these uppon the place of theyr Standing, made a Table and every Table had but one letter. The first of the first Six did go away, and in his Table appered an O. & so of the rest: but note that the Third six cowered down, & was loath to shew their Tables: but at length did.

The Third row, went of lamenting: being comannded by the Prince, All parted, in fyre, falling into the Globe.

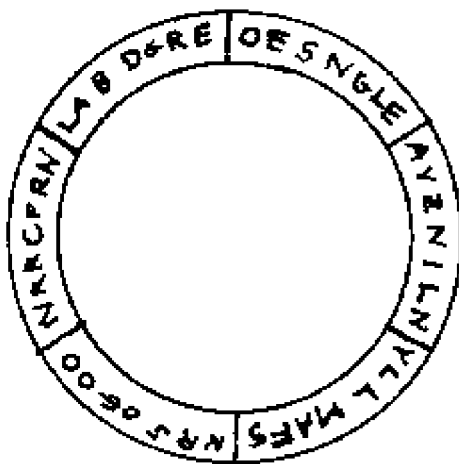
The fifth Row did Synk into the Globe, euery one in a sundry fyre by him self. The sixth fell with smoke, down into the Globe.

O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E

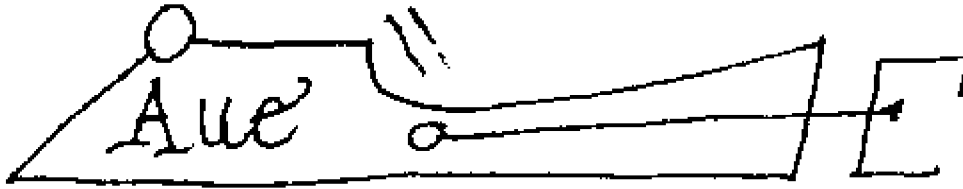
K. Carmara sayde Remember how they stode when they were secondly disposed unto thee. They stode first in Six Rowes: and next they were turned into 7. I speak of the greater Number & not of the lesser. In speaking of the greater I haue comprehended the lesser.

D - Note. K. Car. There are but 6 Names that are in Subiection unto the Prince: The first 7 next him: are those which held the fayr & bewtifull Crownes. The first 7 are called by those names that thow seest: O E S &c.

D - Note. This diversity of Reckening by 6, and by 7, I can not yet well reconcyle. ----
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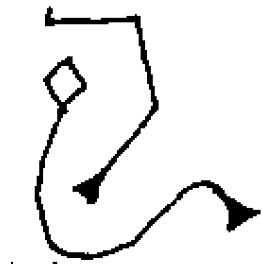
King BOBOGEL



Appeared in a black veluet coat: And his hose close rownd hose, with veluet upperstocks: overlayde with gold lace: On his hed a veluet hatcap: with a black feather in it: with a Cape hanging on one of his sholders. His purse hanging abowt his neck: and so put under his gyrdell at which hong a gylt rapier. his beard was long he had plinufles & pynsions. And he sayd, I weare these robes not in respect of my self, but of my government: &c.

Prince BORNOGO

Appeared in a red Robe, with a Gold Cerclet on his hed: he shewed his Seale, and sayde, This it is.



Ministers: 42:

Seven of the Ministers are apparayled like Bobogel the king: sagely and gravely. All the rest are allmost ruffen or roysterlike. Som are like to be men and women. for in the forepart they seamed wemen, and in the bakpart men, by theyr apparayle: And they were the last 7. They danned, lept, & kissed. They cam afterward into a Circle: the Sage & the rest: But the Sage stand all together.

The first of the Sage lift up his hand a loft, and sayde,

Faciamus secundum voluntatem Dei: Ille Deus noster, est vere Nobilis et aeternus.

He pluckt up his right fote, and under it appered an L. & of the rest in like manner, appered theyr letters or names.

1. The first 7 grew all together in a flame of fyre, and so sonk down into the Transparent fyry Globe of the New World.

2. The second 7 fell down like drops of Mettall.

3. The Third 7 Clasp together, & fall down in a thik smoke.

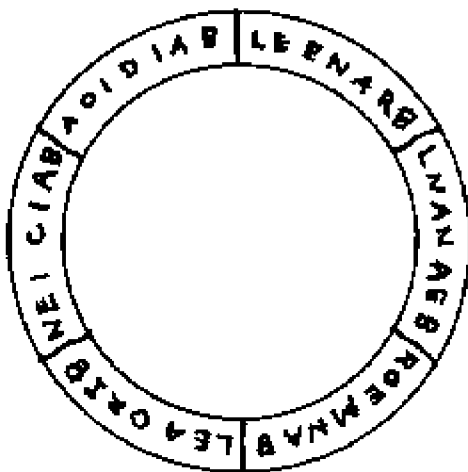
4. The 4th Seven, ioyne together, and vanish like drops of water.

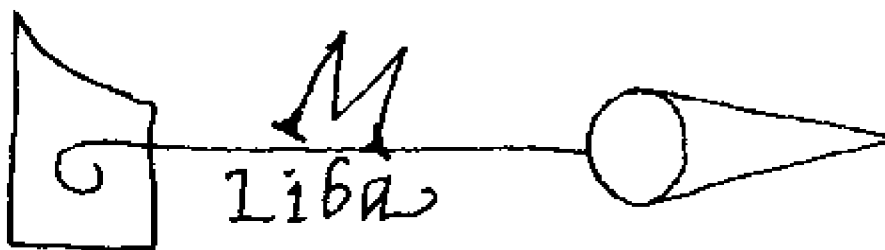
5. The fifth 7, fall down like a storme of haile.

6. The last vanished away.

At an other tyme, they cam (being called by King Carm.) all 42 bringing a rownd Table over their heds flatwise: and then they layd it down & stode abowt it: the letters being as before.

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B



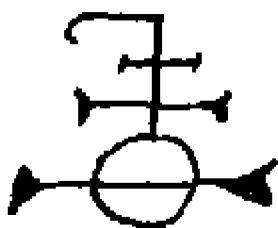


King BABALEL

Appeared with a Crown of Gold on his hed: wyth a long robe whitish of Cullour. His left arme sleeve, was very white: and his right Arme sleeve was black. he seamed to stand uppon water. his name was written in his forhed: BABALEL

Prince BEFAFES

He appeared in a long red robe, with a cerdet of gold on his hed. He had a golden girdle: and on it written BEFAFES. He opened his bosom, & appeared leane: and seamed to haue feathers under his Robes. His Seale, or Character, is this:

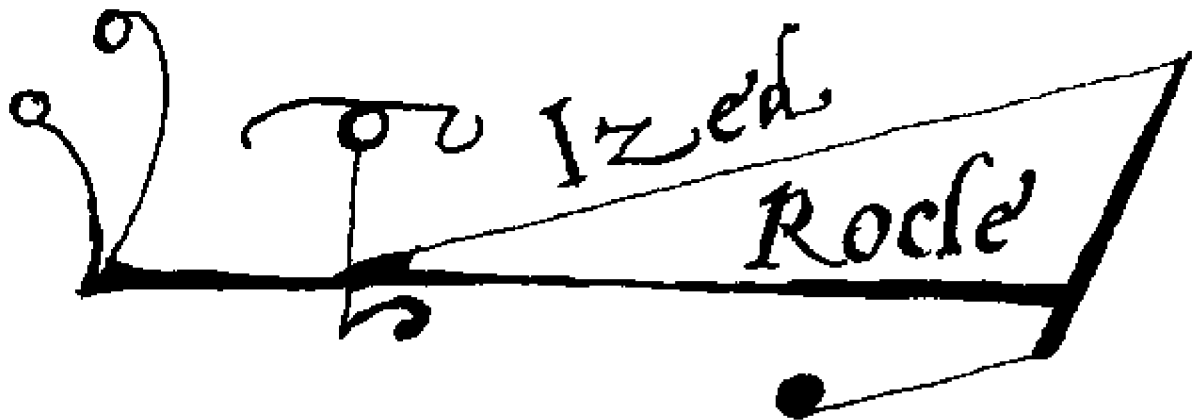
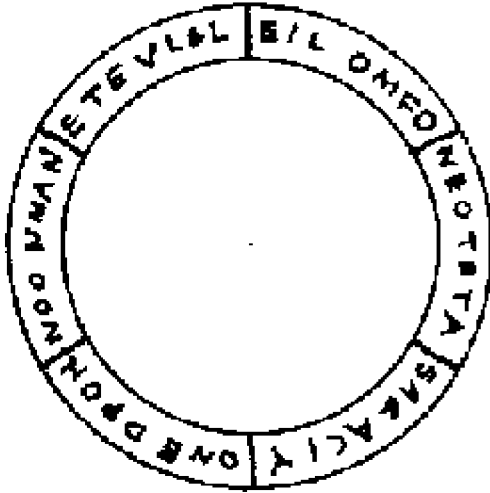


Ministers: 42:

Of his 42 Ministers, the first 7, had Cerclets of Gold on theyr heds and the king BABALEL called Befafes, saying, *Veni Princeps in principum, qui sunt Aquarum Principes*. Euery one of the 42 had a letter in his forhed. They were 7 in a row; and 6, downward. But of the first 7 the letters became to be betwene theyr feet, and the water seamed contynually to pass over these letters. The first 7 take the water & throw it up, and it becometh clowdes. The Second throw it up, and it becommeth hayle & snow &c. The 42 diue into the water, & so vanish away. And Babalel and Befafes allso was suddenly gone. Theyr Names and Characters appeared to be these, which follow in these squares.

E	I	L	O	M	F	O
N	E	O	T	P	T	A

S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L

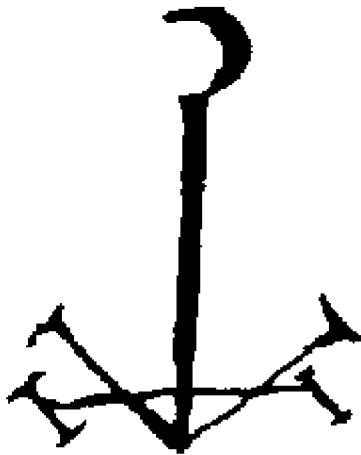


King BYNEPOR

He appeared as a king, with his Prince next after him: and after the Prince, 42 ministers.

Prince BUTMONO

He appeared in a red Robe, with a golden Circlet on his hed. His Seale is this:



Ministers: 42:

They appeared like Ghosts, and Smokes without all forme: having every one of them, a little glittering spark of fyre in the myddst of them

The first 7, are red as blud. *

The Second 7 not so red* These had the sparks greater then the rest.

The third 7, like whitish smoke*

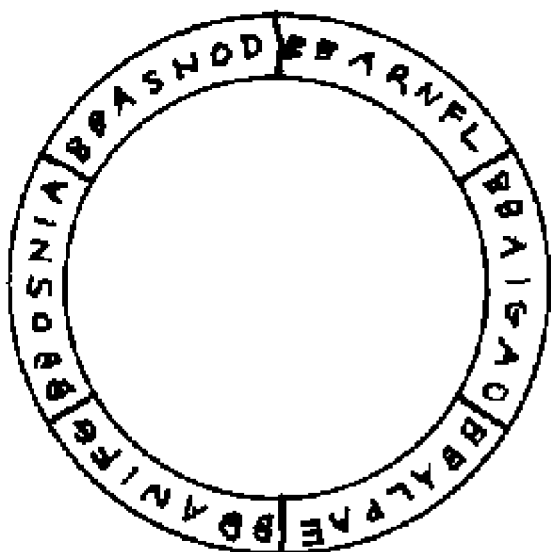
The fowrth +

The fifth +

The sixth + are of diuerse Cullours. All had fyrie sparks in theyr Myddle.

Euery Spark had a letter in it, as followeth

B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D



King BNASPOL

He appeared in a red Robe, and a Crowne on his hed. His Prince followed him: and after him his Ministers.

Prince BLISDON

He appeared in a Robe of many Cullours: and on his hed a Cerclet of Gold. His Character, or seale:

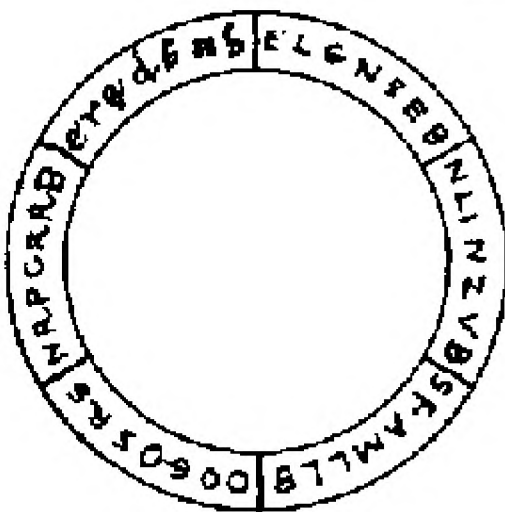
Δ - Perhaps the red Cullour was most, & so seamed generally to be red as the others, theyr robes were.



Ministers: 42.

The 42 seemed to stand about a little hill, rownd; The hyll was of Clay. Behynde this Cumpany seemed to stand an innumerable Multitude of ugly peoples a far of. Those which seme to stand about the little hill, seme to have in the palmes of theyr hands letters. in order as here appeareth.

E	L	G	N	S	E	B
N	L	I	N	Z	V	B
S	F	A	M	L	L	B
O	O	G	O	S	R	S
N	R	P	C	R	R	B
e	r	g	d	b	a	b



Those, which stode a far of, are spirits of perdition: which kepe earth with her Threasure, for him &c.



King BNAPSEN

He appeared as a king, with a Crown on his hed.

Prince BRORGES

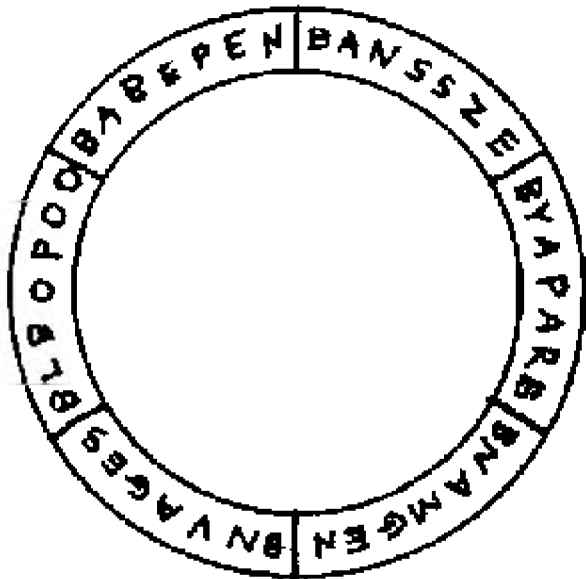
He appeared in his red apparayle: & he opened his Cloathes and there did issue, mighty & most terrible or grisely flames of fyre out of his sides: whych no mortall eye could abyde to loke uppon any long while. And in the mervaylous raging fyre, this word BRORGES did appeare tosses to & fro of the very flames. His Seale, or Character is this:



Ministers: 42.

The 42 appeare, and holding a rownd Table, they tosse it in fyre flames.

- In the Table were the letters of theyr names as followeth:



B	A	N	S	S	Z	E
B	Y	A	P	A	R	E
B	N	A	M	G	E	N
B	N	V	A	G	E	S
B	L	B	O	P	O	O
B	A	B	E	P	E	N



King BALIGON

He is the same mighty king, who is, here, first described by the name of CARMARA. and yet otherwise, (among the Angels) called MARMARA, but that M is not to be expressed. Therefore, he appeared in a long purple gowne, & on his hed a Triple Crown of Gold: with a measuring rod of gold in his hand: diulded into three equall partes. In the forme of very well proportioned Man.

Prince BAGENOL

He appeared not, by that name, yet.

Ministers

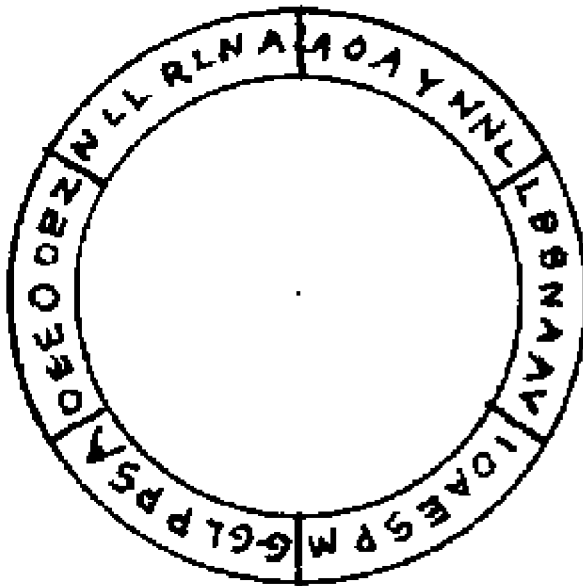
Note, the king him self is governor over these.

The 42 Ministers appeared, like bright people.

And besides them; all the Ayre swarmed with Creatures.

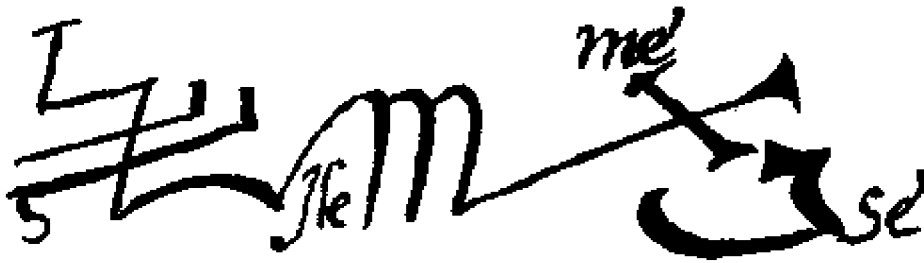
Theyr letters were in theyr forheds. They stode in a Circle.

They toke the letters from theyr forheds, and set them in a Circle.



A O A Y N N L
L B B N A A V
I O A E S P M

G G L P P S A
O E E O O E Z
N L L R L N A



King BLVMAZA

D - He appeared not yet, by that name.

Prince BRALGES

He appeared in a red Robe with a Cerclet on his hed, And he was the last, of the 7;
which held the Heptagonon all the rest being set down: who semed now to extend
theyr hands one toward an other: as thowgh they played being now ryd of theyr work.

Ministers

The powres under his Subiection are Invisible.

They appeared like little white smokes without any forme.

All the world semed to be in brightnese

This is the Seale of his government:



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Cap. 5:

Oratio, ad Deum, singulis diebus, tribus vicibus, ter dicenda.

O Almighty, Eternall, the True and huing GOD: O King of Glory: O Lord of Hoasts: O thou, the Creator of Heaven, and Erth, and of all things visible and Invisible: Now, (euen now, at length,) Among other thy manifold mercies used, and to be used, toward me, thy simple servant John Dee, I most humbly beseche thee, in this my present petition to haue mercy uppon me, to haue pitie uppon me, to haue Compassion uppon me: Who, faithfully and sincerely, of long time, haue sowght among men, in Earth: And also by prayer, (full oft, and pitifully,) haue made sute unto thy Diuine Maiestie for the obteyning of some convenient portion of True Knowledg and understanding of thy lawes, and Ordonances, established in the Natures and propeties of thy Creatures: By which Knowledg, Thy Diuine Wisdome, Powre and Goodnes, (on thy Creatures bestowed, and to them imparted,) being to me made manifest, might abundantly instruct, furnish, and allure me, (for the same,) incessantly to pronounce thy praises, to render unto the, most hartly thanks, to auance thy true honor, and to wyne unto thy Name, some of thy due Maiesticall Glorie, among all people, and foe euer. And, whereas, it hath pleased the, (O God,) of thy infinite Goodnes, by thy faithfull, and holy Spirituall Messagers, to deliuer unto me, long since, (throwgh the eye, and eare of E.K.) An Orderlie forme, and manner of Exercise HEPTARCHICAL: How, (to thy Honor and Glory, and the Cumfort of my owne poore sowle, and of others thy faithfull servants,) I may, at all tymes, use very many of thy good Angels, theyr

Cownsailes and helps; according to the proprieties of such their Functions, and Offices, as to them, by thy Diuine Powre, wisdome and Goodnes, is assigned, and limited: (Which Orderly forme, and manner of Exercise, Untyll euen now, I never fownd so urgent Opportunitie, and extream Necessitie, to apply my self unto,) Therefore, I thy poore, and Simple Servant, do, most humbly, hartlylie, and faithfully beseche thy Diuine Maistie, most lovingly and fatherly to favor: and by thy Diuine Beck to further this my present industrie and endeavour to Exercise my self, according to the foresaid Ordrely forme and manner:

And, Now, (At length, but not to late,) for thy dearly beloued Sonne IESVS CHRIST his sake, (O Heavenly Father,) to grannt allso unto me, this blessing, and portion of thy heavenly Graces: That thou wilt, furthwith, enhance me, make me apt, and Acceptable, (in body sowle, and Spirit,) to enioye allwayes the Holy and frendly Conversation, with the Sensible, playne, full, and perfect Help, (in word, and dede,) of thy Mighty, wise, and Good Spirituall Messagers and Ministers Generally: And, Namely, of Blessed Michael, Blessed Gabriel, Blessed Raphael, and Blessed Uriel; And, Allso Especially, of all those, which do appertaine, unto the HEPTARCHICAL Myserie: Isagogically, (as yet,) and very breifly, unto me declared: under the Method of Seuen Mighty Kings, and their Seven faithfull and Princely Ministers, with their Subjects, and Servants, to them belonging. And in this thy great Mercie, and Grace, on me bestowed, and to me Confirmed, (O Almighty God,) thou shalt, (to the great cumfort of thy faithfull servants,) approve, to thy very enemies, and myne, the Truth and certaintie of thy manifold most mercifull promises, heretofore, made unto me: And that Thou, arte the True and Almighty God, Creator of Heaven and Earth, (uppon whome, I do Call: and in whome, I put all my trust,) And thy Ministers, to be the True, and faithfull Angels of light: which haue, hitherto, principally, and according to thy Diuine Providence, dealt with us: And, allso, I, thy poore, and simple Servant, shall, than, In, and By thee, be better hable to serve thee, according to thy well pleasing: to thy Honor and Glory: Yea, even in these most miserable, and lamentable Dayes. Graunt, Oh graunt, O our Heavenly father, graunt this, (I pray thee,) for thy onely begotten Sonne IESVS CHRIST, his sake: Amen, Amen, Amen.

Cap. 6

BONORVM ANGELORVM HEPTARCHICORVM, Piaë, Deuotaeq^{ue} Invitationes

The Generall and Common Exordium, and Conclusion appertayning to the 7 Heptarchicall Kings Inviting.

O puyasant, and right Noble King, (N,) And by what Name els so-euer, thou art called, or mayst truely and duely be

... vicibus, Ter, tribus
vicibus, singulis repetendae

called: To whose peculier Gouvernement, Charge,
Disposition, and Kingly Office, doth appertayne thee, (N.
&c.)

[die]bus; Donec ...tatus a
DEO ...edatur suc...us.

In the Name of the King of Kings, the Lord of Hoasts, the
Almighty GOD, Creator of Heaven and earth, and of all
things visible, and Invisible: O right Noble King (N,)
Come, Now, and Appeare, with thy Prince, and
his Ministers, and Subiect, to my perfect, and Sensible eye
Iudgment: in a godly, and frendely manner, to my Cumfort
and help, for the auancing of the Honor and Glorie of our
Almighty GOD, by my service: As much as by thy
wisdome and Powre, in thy propre Kingly office, and
Gouernment, I may be holpen, and enhabled unto: Amen.
COME, O right Noble King (N,) I saye COME. Amen.
Gloria Patri, &c.

**The Generall and Common Exordium, and Conclusion,
apperteyning to the 7 Heptarchicall Princes Inviting.**

O Noble Prince, (N,) and by what Name els so-euer, thow
art Called, or mayst truely, and duely be called: To whose
peculier Gouvernement, Charge, Disposition, Office, and
Princely Dignitie doth apperteyne thee, (N, &c)

In the Name of Allmighty GOD, the King of Kings, And
for his honor, and Glory, to be aduanced by my faithfull
Service, I require thee O Noble Prince, (N,) to COME
presently, and to shew thy self, to my perfect and Sensible
eye Iudgment, with thy Ministers, servants and Subiects; to
my cumfort, and help, in wisdome, and Powre, according
to the proprietie of thy Noble Office: COME, O Noble
Prince, (N,) I say COME. Amen.

Pater noster, &c.

Cap. 7.

**Some Recitall, and contestation by the Peculier Offices, words, and dedes, of the
7 Heptarchicall Kings and Princes, in their peculier dayes, to be used.**

SONDAYE:

King BOBOGEL

The Distributing, giving and bestowing of Wisdome, and Science: The Teaching of True Philosophie, true understanding of all lerning, grownded uppon wisdome: with the Excellencies in Nature: And of many other great Mysteries, mervaylously avaylable, and Necessarie to the advancing of the Glory, of our God and Creator. And who saydst to me, (in respect of these Mysteries atteyning) Dee, Dee, Dee, At length, but not to late; Therefore, In the Name, &c.

Prince BORNOGO

The Altering of the Corruption of Nature, into perfection: The knowledg of Metalls. And Generally the Princely Ministring to the right Noble and Mighty King BOBOGEL, in his government of Distributing, giving and bestowing of Wisdome, science, True Philosophie, and true understanding of all lerning grownded uppon Wisdome: and of other very many his Peculier Royall Propreties. And who saydst to me, What thow desirest in me shalbe fullfilled. Therefore, In the Name, &c.

MONDAYE:

King CARMARA

Who, in this Heptarchicall Doctrine, at Blessed Uriel his hand, didst receyue the golden rod of government, and Measuring and the chayre of Dignitie, and Doctrine: And didst appeare first, to us, adorned with a Triple Diademe, in a long purple robe: Who saidst to me, at Mortlake, I minister the strength of God unto thee: Likewise, thow saydst, These Mysteries hath God, lastly, and of his great mercyes, grannted unto thee. Thow shalt be gluttet, yea filled, yea thow shalt swell, and be puffed up, with the perfect knowledg of Gods Mysteries in his Mercies.

And saydst, This Art, is to the farder understanding of all sciences, that are past, present, or yet to come.

And, Immediately, didst say unto me: Kings there are in Nature, with Nature, and above Nature: Thow art Dignified. And saydst, concerning the use of these Tables, This, is but the first step: Neither shalt thow practise them in vayne. And, saydst, thus, generally, of Gods Mercyes and Graces on me decreed abd bestowed: What so euer thow shalt speak, do, or work, shalbe profitable, and acceptable: And the ende, shall be good. Therefore, In the Name, &c.

Prince HAGONEL

To whose commanndement the Sonnes of Light, and their Sonnes are subiect: and are thy Servants. To whose Powre, The Operation of the Earth is subiect. Who art the First of the Twelue: and whose seale, is called Barees and this ☉ it is. At whose Commanndement, are the Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel: Who by the seuen of the 7, (which are the Sonnes of Sempiternitie) dost work mervayles, amongst the People of the Erth: And hast sayd to me, that, I allso, By the same, thy servants, shold work mervayles. O Noble Hagonel, who arte Minister, to the Triple crowned King CARMARA: And, Notwithstanding, art prince over these 42 Angels, whose Names and characters are here presented. Therfore, In the Name, &c.

King BLVMAZA

Prince BRALGES

Who saydst, The Creatures liuing in thy Dominion are subiect to thy own powre: whose subiects are Invisible: And which (to my seer) appeared, like little smokes, without any forme, Whose seale of Gouvernment is this:



Who saydst, Beholde, I am Come: I will teache the Names without Numbers. The Creatures subiect unto me, shall be known unto you. Therfore, In the Name, &c.

TVESDAYE:

King BABALEL

Who art King in Waters: Mighty and wunderfull in waters: Whose Powre is in the bowells of the waters. whose Royall person with thy Noble Prince BEFAFES, and his 42 Ministers, The Triple Crowned King CARMARA bad me use to the glory, prayse, and honor of him, which created you all, to the laude and prayse of his Maiesty. Therefore, In the Name, &c.

Prince BEFAFES

Who art Prince of the Seas: Thy Powre is uppon the waters. Thow drownedst Pharao: and hast destroyed the wycked. Thy Name was known to Moyses. Thow liuedst in Israel: who hast measured the waters: who wast with King Salomon: and allso long after that with Scotus: but not known to him by thy true Name: for he called the Mares. And since thou wast with none: Except, when, thou preservedst me, (through the Mercy of GOD) from the powr of the wicked: and wast with me in extremities. Thow wast with me throwghly. Who, of the Egyptians, hast byn called OBELISON: in respect of thy pleasant deliuerance. And by that Name, to me knowne: and of me Noted in Record, to be the Noble and Curteous OBELISON: Whose Noble Ministers 42, are of very great powre, dignitie and Authoritie. As some in the Measuring of the motions of the waters, and saltnes of the seas: in giving good success in battayles, reducing ships, and all manner of vessells, that fleete uppon the seas. To some, all the fishes, and Monsters of the seas, yea, all, that liueth therin, are well knowne: And Generally, are the Distributers of Gods Judgments uppon the Waters, that couer the Earth. Other do beautify Nature in her Composition. The rest are distributers and Deliuerers of the Threasures, and unknown substances of the Seas. Thow, O Noble Prince BEFAFES, badst me use thee, in the Name of GOD. Therefore, In the Name, &c.

WEDDENSDAYE:

King BNASPOL

To whome, the Earth with her bowells, and secrets whatso-euer are deliuered: and hast sayd to me, heretofore, What thou art; There, I may know. Thow art great, but, (as Thow, truely diddst confess,) He in whome Thow art, is greater than thou: Therefore, In the Name, &c.

Prince BLISDON

Unto whome, the keyes of the Mysteries of the Earth, are deliuered. Whose 42 Ministers, are Angels, that govern under thee. All which, thy Mighty King BNASPOL bad me use: and affirmed, that they are, and shall be at my Commanndement: Therefore, In the Name, &c.

THVRSDAYE:

King BYNEPOR

Uppon the distribution, and participation of whose exalted most especiall and glorified Powre, resteth onely and dependeth the generall state and condition of all things. Whose sanctification Glory and renowne, althowgh it had begynning, yet can it not, neyther shall haue ending. He that measureth sayd, and thou wast the Ende of his workmanship. Thou art like him, and of him: yet not as partaking or adherent, but distinct in One degree. Whan he came, Thou wast Magnified by his comming: and art Sanctified, world without ende, Vita Suprema, Vita Superior, Vita Infima tuis sunt mensurata manibus.

Notwithstanding, -----

Thou art not of thy self: Neyther is thy powr thyne owne: Magnified be his Name. Thou art in all: And All hath some being by the: Yet thy powre is Nothing, in respect of his powre, which hath sent thee. Thou begynnest new Worlds, new people, New Kings, and New knowledg of a New government. And hast sayd to me, Thou shalt work Mervaylous, Mervaylously, by my workmanship, in the Highest. Therefore, In the Name, &c.

Prince BVTMONO

Who art life and breath in liuing Creatures: All things liue by thee: the Image of One excepted. All the kindes of beasts of the Earth, dost thou endue with life. Thy seale is theyr glory. Of God, thou art sanctified: And thou reioycest. The liuing, the ende, and begynning of all beasts, thou knowest: and by sufferance, thou disposest them, untill thy Vyoll be runne.

Therefore, In the Name, &c.

FRYDAYE:

King BALIGON

Who canst distribute, and bestow at pleasure, all that what-so-euer can be wrowght in æreall Actions. Who hast the government of thy self perfectly, as a Mysterie known unto thy self. Who didst aduertise me of this stone, and holy Receptacle: both nedefull to be had: and allso didst direct me to the taking of it up: being presently, and in a few

minutes of tyme, browght to my light, (from the Secret of the Depth, where it was hid, in the uttermost part, of the Roman possession,)



Which stone, Thow warnedst me, that No mortall hand, but myne own, shold toughe: and saydst unto me, Thow shalt prevayle with it, with Kings, and with all the Creatures of the world. whose beautie in vertue shalbe more worth then the Kingdomes of the Erth. For the which purposes, here rehersed, and other: partely, now to be exercised, and enjoyed; and partely, hereafter, more abundantly, (As the Lord God of Hoasts shall dispose) And Allso bycause thow thy self art Governour of the 42 thy Mighty, faithfull and Obedient Ministers: Therfore, In the Name, &c.

A By-Note of the former shew-stone,

Blessed Uriel, sayd to me, at Mortlack Anno 1583, May 5. a meridie, circa horam 4a. as followeth,

Ur - Thy Character must haue the Names of the fiue Angels (wrytten in the myddst of Sigillum Æmeth) graven uppon the other side, in a Circle: In the Middst whereof, must the stone be, (which was allso, browght) Wherein Thow shalt at all tymes behold (priuately to thy self) the state of Gods people, through the whole Earth. -----

Prince BAGENOL

-

86. Vide suidam, in dictione Ephod. Ubi de Adamante, in qo diuersis datis signis responsa deo Consequabantur. Vide Epiphanium de lapidibus praetiosis in Rational: isto vide scriptionus de Vrim et Thummim: vide libros receptos Trebonae &c.

Scriptum est in lege (inquit Epiphanius) visionem, quae Mosi in monte apparuit et legem datam in gemma Sapphyro fuisse expressam. Arun Meyaldus, Memorabarem Centuria 4. Numero 94.

SATURDAYE

King BNAPSEN

Who hast sayd to me, That by the, I shall cast out the powre of all wicked spirits: And that by the I shall or may know the doings, and practises of euyll men; and more than may be spoken or uttred to man. Therefore, In the Name &c.

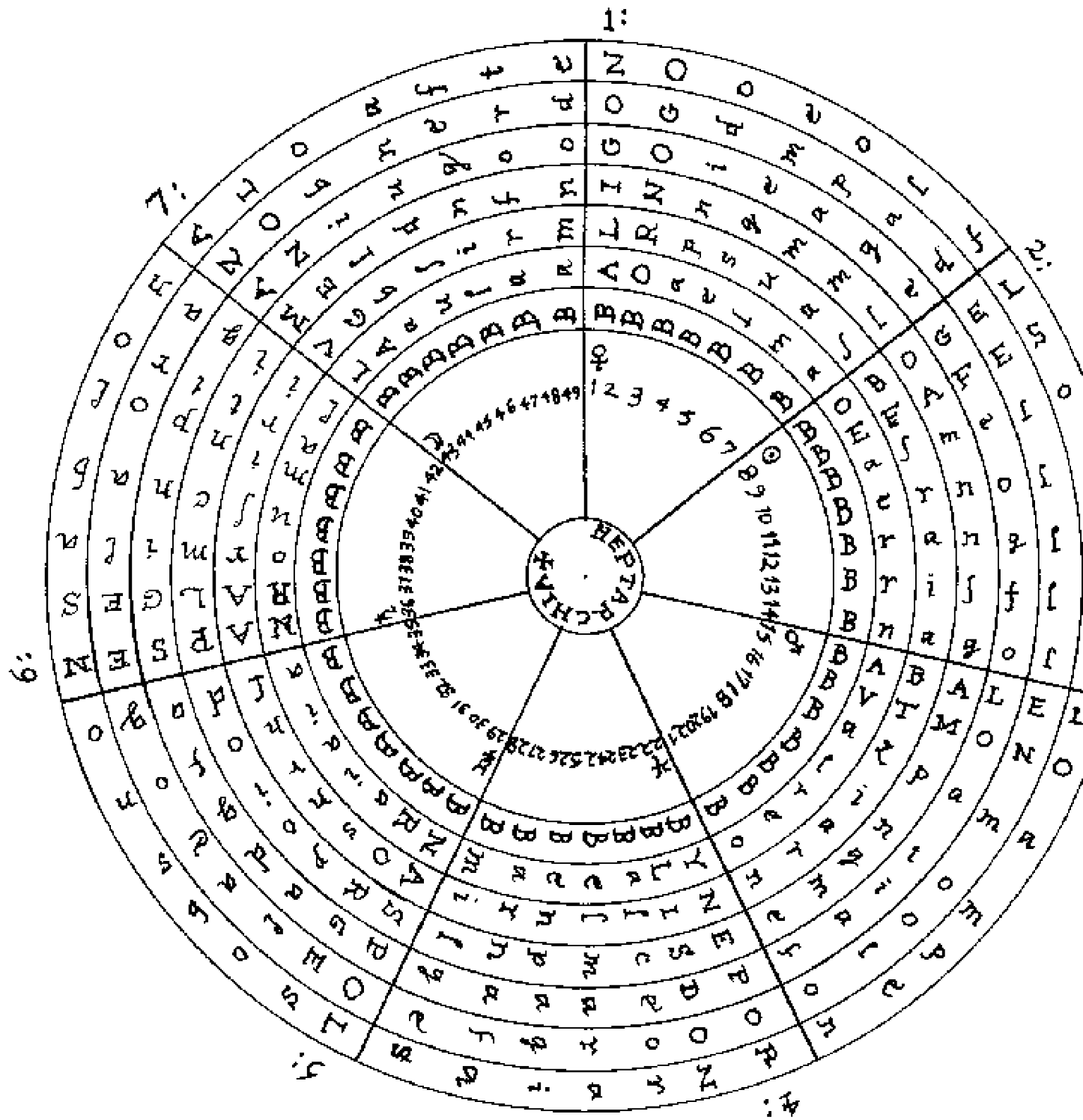
Prince BRORGES

Who, being the Prince, chief Minister, and Governour under the right Puyssant BNAPSEN, didst, (to my seer) appeare in most terrible manner, with fyrie flaming streames, and saydst,

Noui Ianuam Mortis. Et percussit Gloria Dei, Impiorum parietes.

Therefore, In the Name, &c.

Tabula Angelorum Bonorum 49



This little grimoire written by John Dee predates his magical workings documented in the [books on the mysteries](#) . It may be an example of the [Ars Steganographiae](#) of

Abbott Trithemius. For a critical edition with German translation, commentary and critical apparatus, see Jorge M. Meier, *Das Büchlein der Venus* (Bonn 1990).

NOTE: This transcription is based on several manuscripts. Primary ones are: w = London, the Warburg Institute. Warburg Ms. FBH 510; E = Erlangen, the worlds: tsbibliothek Erlangen-Nu: rnberg. Ms. 854; 1000: Mu: nchen, Bayerische Staatsbibliothek, Cod. let. 27005.

|, ||, ||| marks page ending of each manuscript: diagonal stroke (/) for W, simple longitudinal line (|) for 1000 and double longitudinal line (||) for E. a triple line (|||) stands, if the ends of Page of all three manuscripts end.

BEEF dark Venus



Venus is the name given to me by the gods in the stars of
Resident soon as trumpets sings Styx is

subject En daemon signal strength groans

Aha! the victorious return from the enemy of the soul, infused with glory. |||

TUBA VENUS

that is

Alcohol or the Summonings of the Six Spirits ruled by Venus, where he teaches the Method is the Seal of the Horn of Venus, and Circle, the memory almost of the Spirits, Their Calls and Seals with hours for preparation. The consecration, Working Rite. The Dismissal of in the work with still other things to be observed.

John Dee Lovers of the Art of Magic SPD

and truths that || rather difficult as well as the practice of the understanding, the Holy Bible.

The proper name of each alcohol, above all, the demons are the Dæmons, you / must be so. Otherwise no means || discovered | If, however, with this Call, or, that is, of the names and citations of names of their own, by which the knowledge of the Spirit is, there is from the requirements of the planets for the rest of the angels are called ordered to be done in this book, I have assigned to you without regret as soon as || and, without delay, the noise of their panic and | phantasm all far removed from you cited the experience compelled to appear in human form. For you must know good from God teropt. Max. in the should rule over them, to be prepared to go to the chief of the evil; this for the sake of which he is the evil one with the competent whenever an evil spirit with his good spirit calls and call, but he does so with the tongue of men, / is not typical and is indeed unknown to us. Among the teachers, there are indeed different | || opinion this time no certainty. al.CXLVI. All of the evil of the demons, and Stars, when the angels in the heavens, and the names and through them by the Great Creator, as long as they keep it, These be the very || them | it is necessary to call and force them at all, even the good way in which they can call upon the angels, as I have shown in another place, and I have shewed,. The Israelite Patriarchs, the Chaldeans, and the above-mentioned by the ancients, that this science of today still a number of pious men and pious people

practice it. There is, consequently these Sciences are revealed: / Magic, Kabbala, and Negromancy, which last among the Egyptians, the Persians, || and the Arabians, flourished not a little, even if it was in an unlawful, true, was torn to pieces, for the people of the evil of demons in the sacrilege of the articles of the hearing of the

horrible thing is that the rate of the slaves of himself that he will spontaneously tradentibum. Because this is the worst abuse by church and secular rulers that Ars pie is forbidden and therefore it is possible to find a few suitable books from his practice. Horn then dispersed noctram | studio || peculiari adeptam fideliter tibi in bonum tamen finem nequaquam autem in tuum interitum (:qui ex soli abusione nanciscitur:) communicatam legatamque volumus ut pro bono tui ea utaris et commodo v:g: ad levandos thesauros absconditos ad itinera ad Mercaturam ad Navigationem ad bellum et likewise where the Spirit can be of service to you. / Practice and experience will teach a lot. | ||

This is characteristic of our Call of the Spirits of Venus, about which we are, and therefore we call || Tuba | Veneris nuncupatur siquidem mali Dæmones Septem Planetarum Angelis vix non omnes sunt subjecti qui autem huic inserti sunt Libello sub Veneris duntaxat computantur Dominio ex quo capite Libellus Veneris â nobis fuit intitulatus quin etiam isti Planetæ consecrandus est ad cujus descriptionem jam initium facimus teque ad cuncta diligenter / listen and heed warning. Goodbye!

Completed and written in London in the year
1580. On the fifth of June. |||

The Horn of Venus Chapter One

How the Seal or Character Friday to made

First to Negromantic this operation required for our Seal of Venus is now preparing for the next.

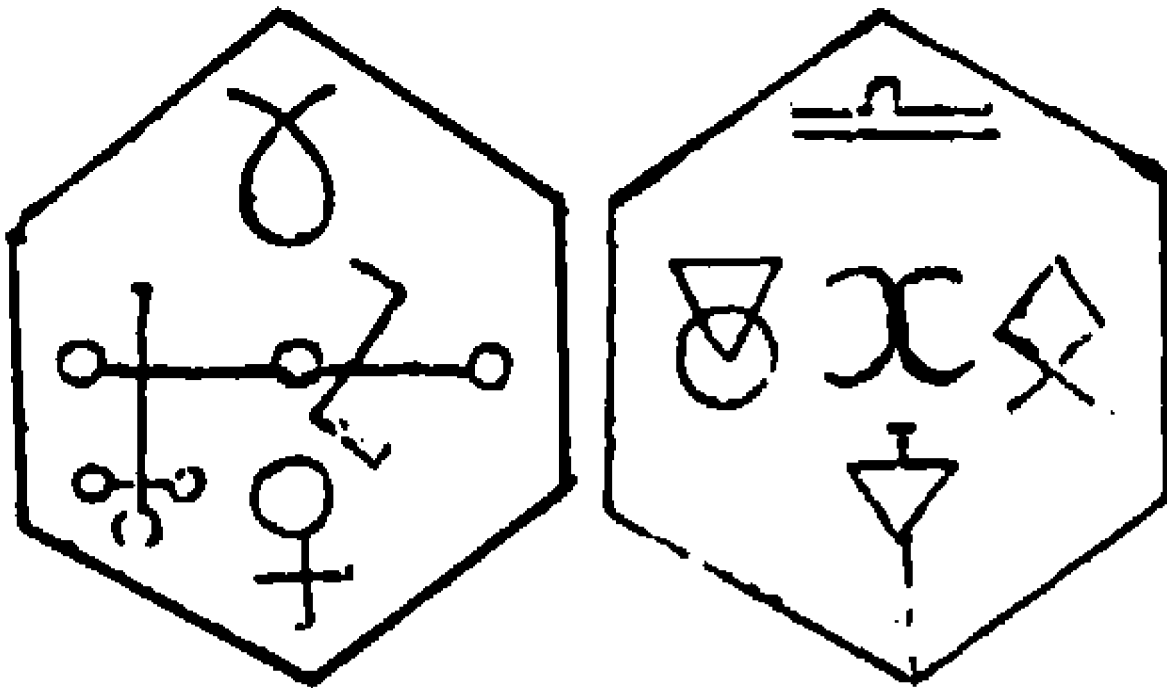
Take a portion of the brass Cyprus new and never Used perfected | || ex eo in magnitudine figuræ paulo post delineatæ Lamina quæ scindi debet secundum Planetæ numerum sibi proprium, id est in sex Angulos: cui deinde instrumento ferreo vel chalybeo nova pariter et munda Character insculpatur fiat autem hoc in die ♀de nocte in tertia et decima hora / â ☉sets. || If the span of one hour is not sufficient, one must wait until to the next hour, ie the tenth hour, on Friday | in the hours of work is only possible to do it (: :) in the first day of the we emphasize again, so that if the one night, I ♀can not complete the seal in the two prescribed hours for the same reason, one must wait until the next new moon. It is finished on the same day, and the time from after the Seal with smoke ♀.

Perfume let 'em species:

Verbena * PUSC and Musco.

Then wrapped in linen || new | and again on the first day of the aforementioned seven-time laborers flung into the night, with water flowing dug up in the following day / hour ♀ of the night were reserved for the operation of the opportunity. | ||

seal Friday

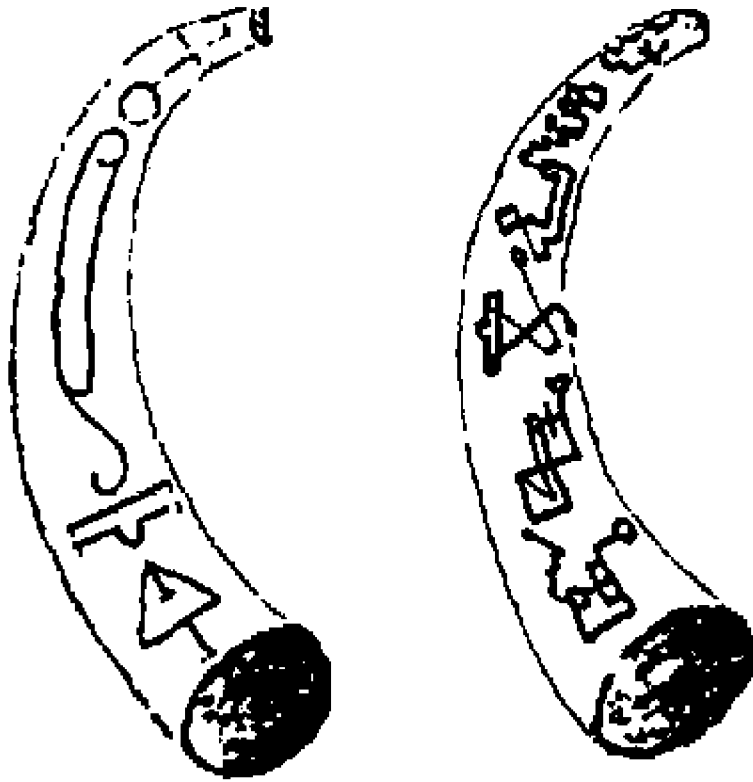


According to the head.

The Horn of Venus How to prepare.

The horn of the Bull, is taken as the living, then one takes Vitriol melted in vinegar, with which one should wash and purify the Horn, when this is done in any part of the said Steel Instruments carves the Characters as they are represented in the following sketch. all || was saying these things, including the preparation of the Horn | the time it is torn off from the bull, for the same ratio in the times, and the days and hours of the Seal it was pointed out ♀ that it should be done well, it should be noted. Afterwards, one envelops and be wrapped up in linen, / and, together with the seal of ♀ infodiatur, wraps it in the later use. | ||

The Horn of Venus

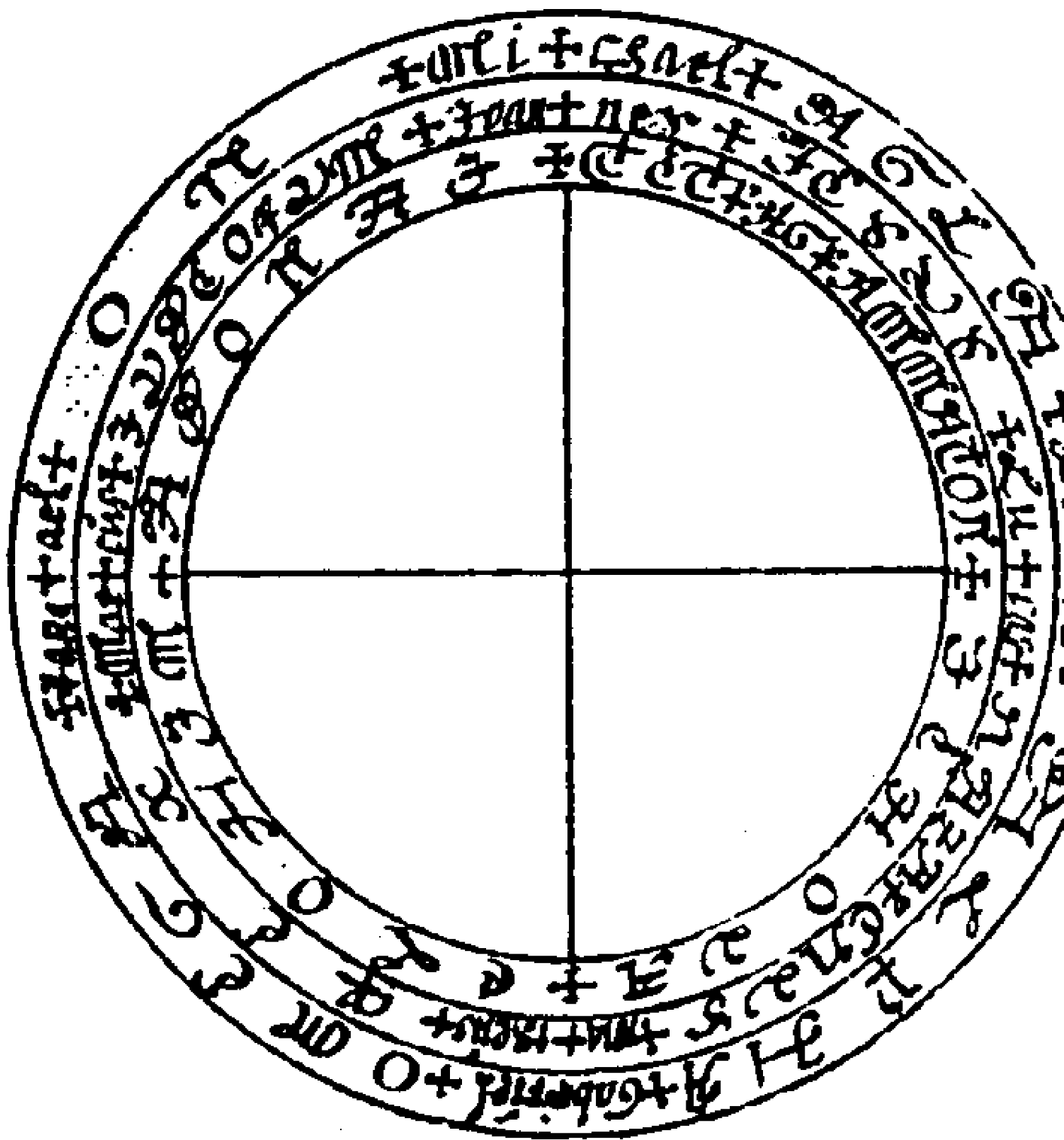


Chapter Three

How Circle

Before we proceed to the arrangement of the circle of spirits, we must address to Call or, as that by which the operations of the Sorcerers, all of them in to be used for this as means of the strongest defenses against the attacks by the || protecting themselves. The composition of the various areas of the circles, some working at home, do the same with charcoal and chalk colors; * some of them in the woods or at certain crossroads, make a sword or a staff; Others, however, create a circle out of a parchment with an inscription / divine names, which we have chosen for our operationem, can also be a luckier than the rest of the requirements of the inheritance with all the now | || the war have left, as well as the form of the order and the integrity of his, and the reason for the book, I have this authority to the. Accepted, then, some parchment or virgin paper, and cuts him in the latitude for three out of the circle. the rest of the first two or three fingers in from the full extent of six feet, hours later at the prescribed times and ♀ in the following of the circle seem to make use of the divine Names should be written in color | shape. || After it was completed with smoke and were buried in the circle to the use of the earth is here intermittente be kept. |||

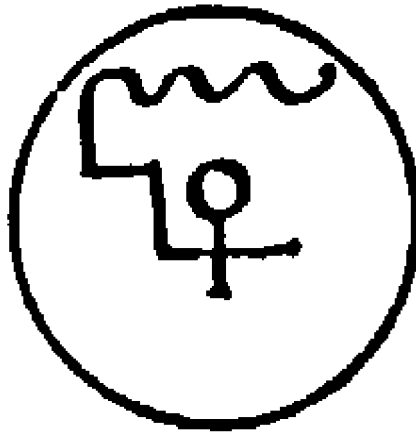
form a circle



Chapter Four

Call of the Spirits and how to create their special names and signs.

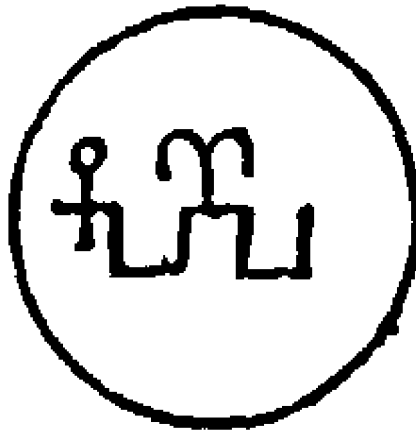
The first name. Mogarip. seal.



alcohol:

Mogarip! Mogarip! Mogarip! Hamko Temach Algazoth Syrath Amilgos Murzocka
Imgae Alaja Amgustaroth Horrhites Suhaj Mogarip! Mogarip! Mogarip! |||

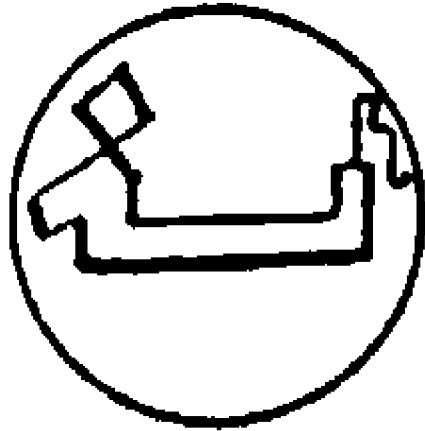
The name of the Spirit: *The Seal* . Seal.



alcohol:

Seal Seal Seal Pharynthos Egayroth Melustaton Castotis Swiss Nachrr
Amabosar Seal Seal |||

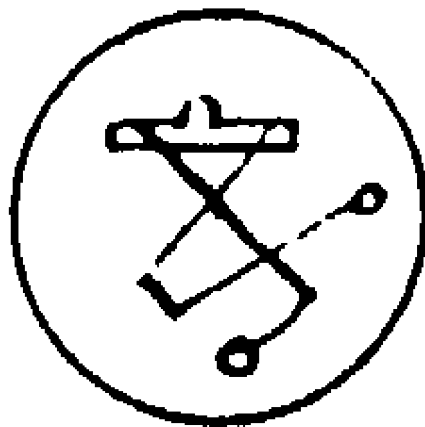
The name of the third Spirit. Alkyzub. Seal.



alcohol:

Alkyzub! Alkyzub! Alkyzub! Mergastos Hajagit Agaschar Asmodi borough Zephar
Largon Cherip Galgadim Uriach Alkyzub! Alkyzub! Alkyzub! |||

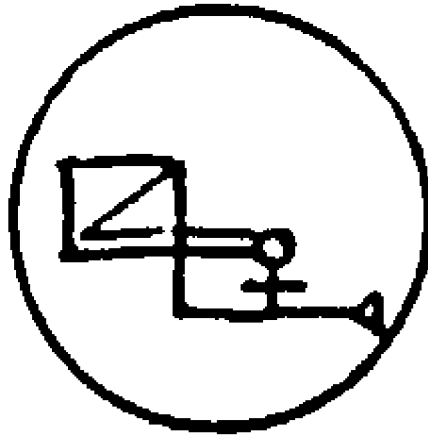
Name of the Fourth Spirit *Belzazel* . seal



alcohol:

Belzazel! Belzazel! Belzazel! Thittersa Zapkyos Brusiat Algier sory Feroz Abdizoth
Mulosin Belzazel! Belzazel! Belzazel! |||

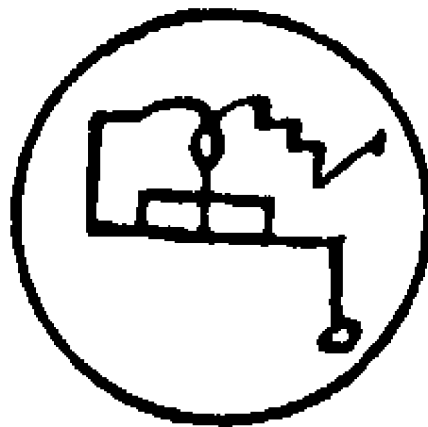
The name of the Fifth Spirit: Falkaroth. Seal.



alcohol:

Falkaroth! Falkaroth! Falkaroth! Hymelion Lothar Estachar Indians Nomirim
Hamacher Felogon Morgoseos Angar plowed Falkaroth! Farkaroth! Farkaroth! |||

The name of the Sixth Spirit: Mephgazub. seal



alcohol:

Mephgazub! Mephgazub! Mephgazub! Samantha Garamtin Algaphonteos Zapgaton
Osachfat plunge Hugal Zerastan Alcasatti Mephgazub! Mephgazub! Mephgazub! |||

How the Seals of the Spirits

Take a green Wax, which is mixed with soot, with steel instruments, for them to be out of this round pieces and the Seal of that Spirit, one wishes to invoke. The aforesaid shall be made in the same manner as the rest of the time of day and the hour ♀of incense when he interrupted sleep but to work into custody. |||

How to be consecrated.

Libellus (: :) in which the names have been inscribed on His antecedent will be consecrated to the alcohol, and it is necessary to: make use of the consecration of the old constitution so that they appear in the book of the wise men who forced spirits in similar books to appear; however, for us this is all too || infortuitously fell into the hands of those men who are dangerous, particularly if such a book with knowledge of the art of fall. Therefore, we prefer to consecrate our book the following way. Let the Book be made from Parchment, with the symbol of ♀, and if you like / an Image of this Planet, whose figure is represented with ♀the sign of the upon the top of his. Book should be called:

Little dark Venus. ||

The Call of the Spirits was written | The times of often therefore completely in the ♀ book must be written to those who walk to the composite and nothing more to be the feather of a dove, and a copper vitriol || vessel Green and red | for it can be used as desired, for these are the colors of the Planet welcomes.

After the quiet man, / written with smoke. Then, taking the Vitriol water, one fills the hand and the book by saying.

A certificate To dark Venus I consecrate you, Sacred
Horn of Venus is your name
Whose power is well known
to all | Orbs. ||

Oh, Anael, Prince of Olympus!
I ask you humbly, strengthen this Volume
to eternal honor of thy seed, which
is washed in the fountain.

So that the hours of Venus was written
within it Come quickly, If this Horn sounds And carry
out what I want, even if he against his will.
Calm, stand by! /

This happened again with little smoke and cloth green or red cloth, subject to the below ground with other matters || and | wraps it in the time prescribed for the use of may be preserved.

As the operation is to be instituted

When all of these aforementioned things are finally properly prepared and ready and has prepared himself by the hand, and the operator deems himself suitable and brave enough (: may it be a fearless magnanimus for | longs for a man at all, let || :) in the same / frequently without an indication of the time and the hour of the night, ♀ or in a house or in a better place, secure from all human disturbance in the

Sylvia biviisque dress and the waste disposed of there and uupendat signet ring ♀ on his neck, and he begins to make the perfume citing the number assigned to a number chosen by themselves. That are called, by the whole of ♀ the Horn of summon the Spirit | || as well as from the beginning and at the end, in his own name, but always with some pauses.

Greet the Spirit in the following manner:

, Noble and obedient to the Spirit (: :) I order you, here one addresses the Spirit in his own name, in the powerful name of Adonai and with this Seal (show the Spirit :) Angela / Anael, the Supreme Regent of the Planet Venus, to the rest of you, you must show | || I am a quiet and fulfill my will in all things that I instruct you to. This shall be the Son of God, the Father and the Holy Ghost, and by a second command by the Lord Jesus Christ, who shall come to judge the world through fire, the Triumphant.

After this the Spirit will ask the Master why he has been summoned and what he will ordain? And this the Master should then clearly and distinctly state. Where uncooperative if the || ♀ will. || , And in the petitions of the desires of the Master not overstep the mark too, however, I advise that in so doing provoke Divine wrath, inconstant to the sly spirits, or even worse, do not accept conditions that they suggest to him. But the Spirits of the requests he has the mind of a brave and firm, he should / must persist in their threats and difficulties to be of no account, and the Spirits and he should do so, otherwise he feigned | his || Spirits. Therefore we sincerely advise each and every one, and out of all the misuse of this art | faithfully || discourages. But if, then the Spirit of the commandments of the will of the Master, they should be dismissed in the following way, that is: /

Dismissal of the Spirits.

Through the Horn of alcohol, as this is wrought ♀ in these words:

Norcados Fenoram Anosiren (: :) is called here the Oparchim and continue once they have heard the name of the Spirit by its Aspairath he wants. | ||

With these words, the Spirits will immediately become invisible at will for the blessing of the Circle, and the master is not lawful to go out. /

They are still in the operation of which is further to be observed.

If the experiment is carried, only one person with her companions, who acts as Master does, and left them to join him, all the rest were silent. But if the Spirit is to bring | Treasuries and money || money, or are forced, one must place the Seal ♀ from after empty the treasure out of its containers, and transfer it into a new and never before been perfumed and consecrated. These bits of advice we give to our end. But you, dear reader! think carefully about the things written here are well have not forgotten / || anything; and if there be any doing prudently | the wounds of the heart and mind; and great shall be the constant unfrightened and welfare or for the comfort unto me.

One thing still remains for us to remind you about success with the work of the poor, in the good, the best thing to do is to be mindful of that. |||

Board of angels invocations

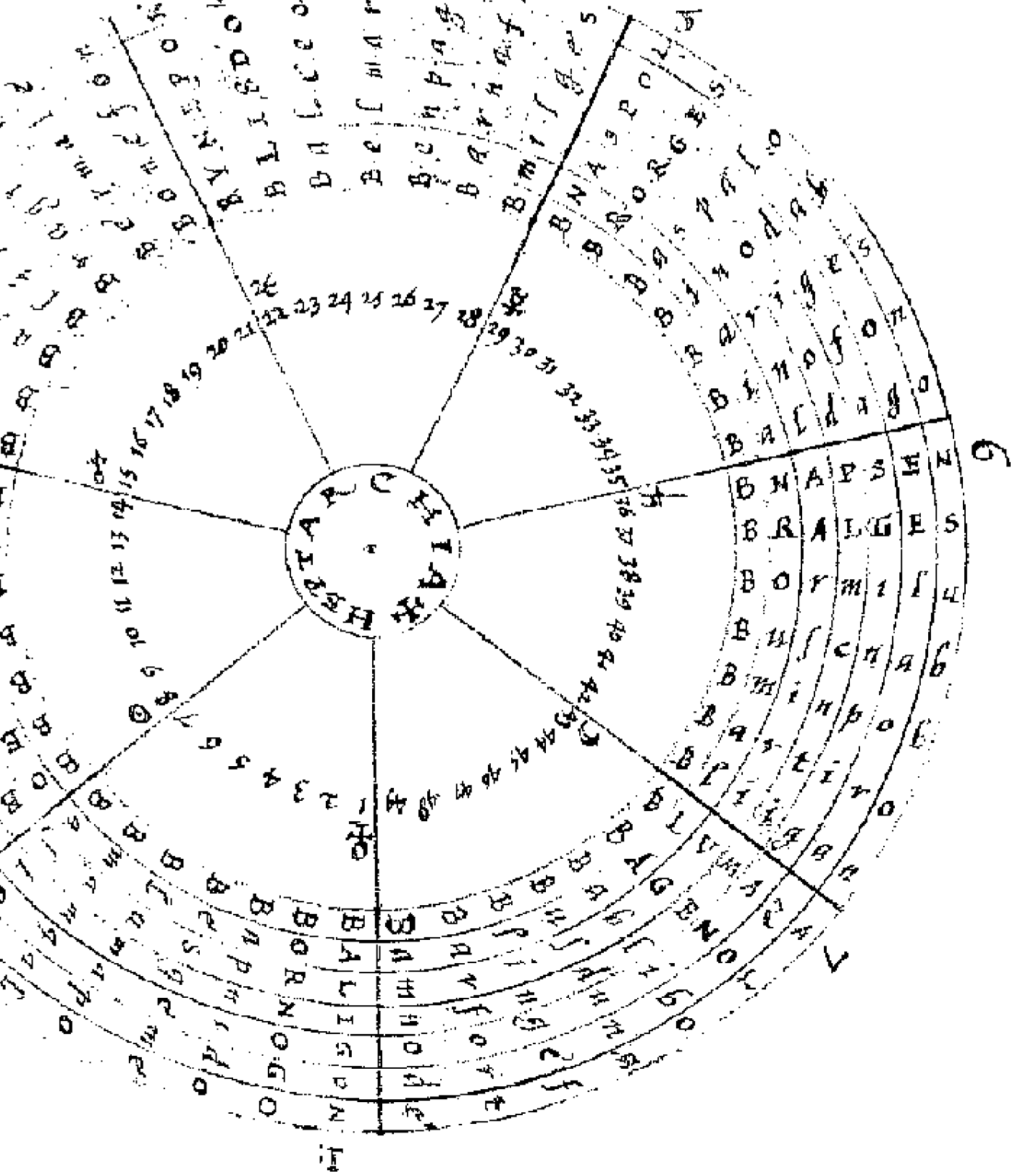
of Dr. John Dee

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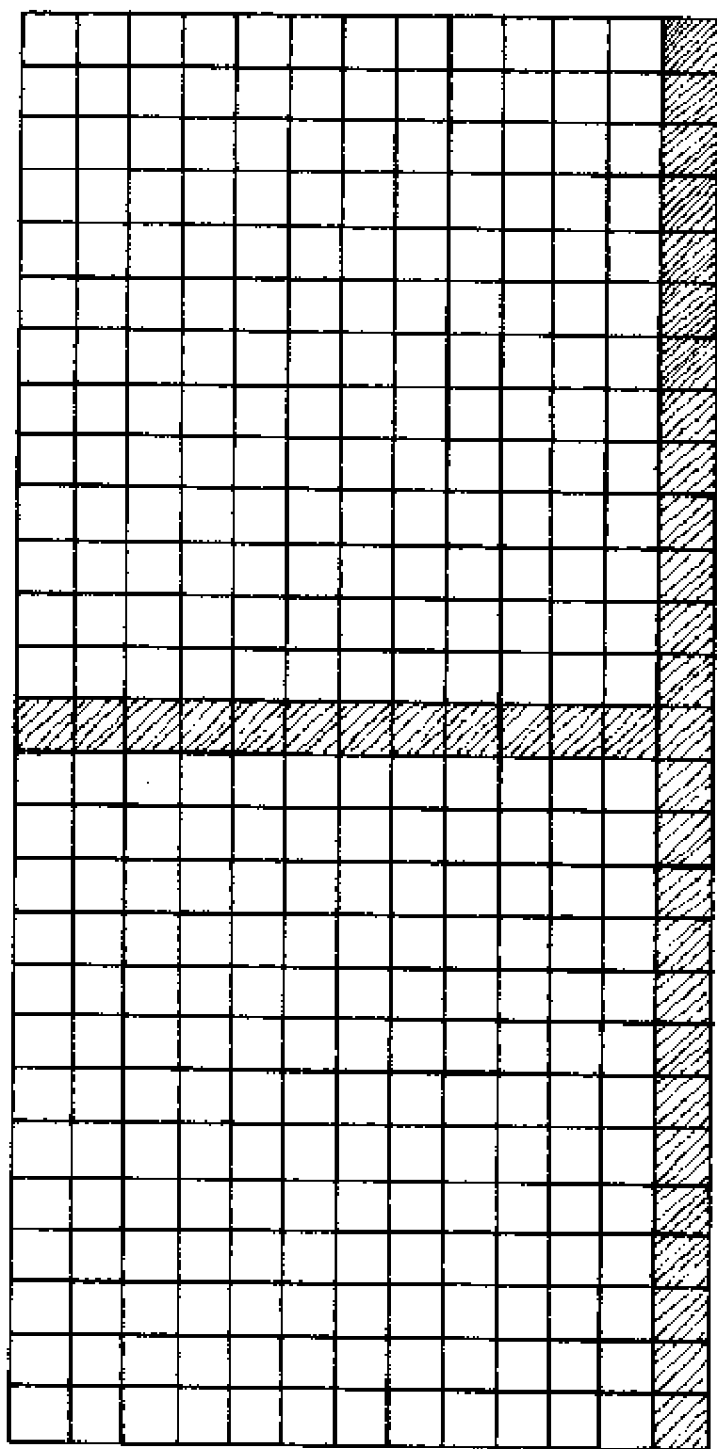
Editor's Note

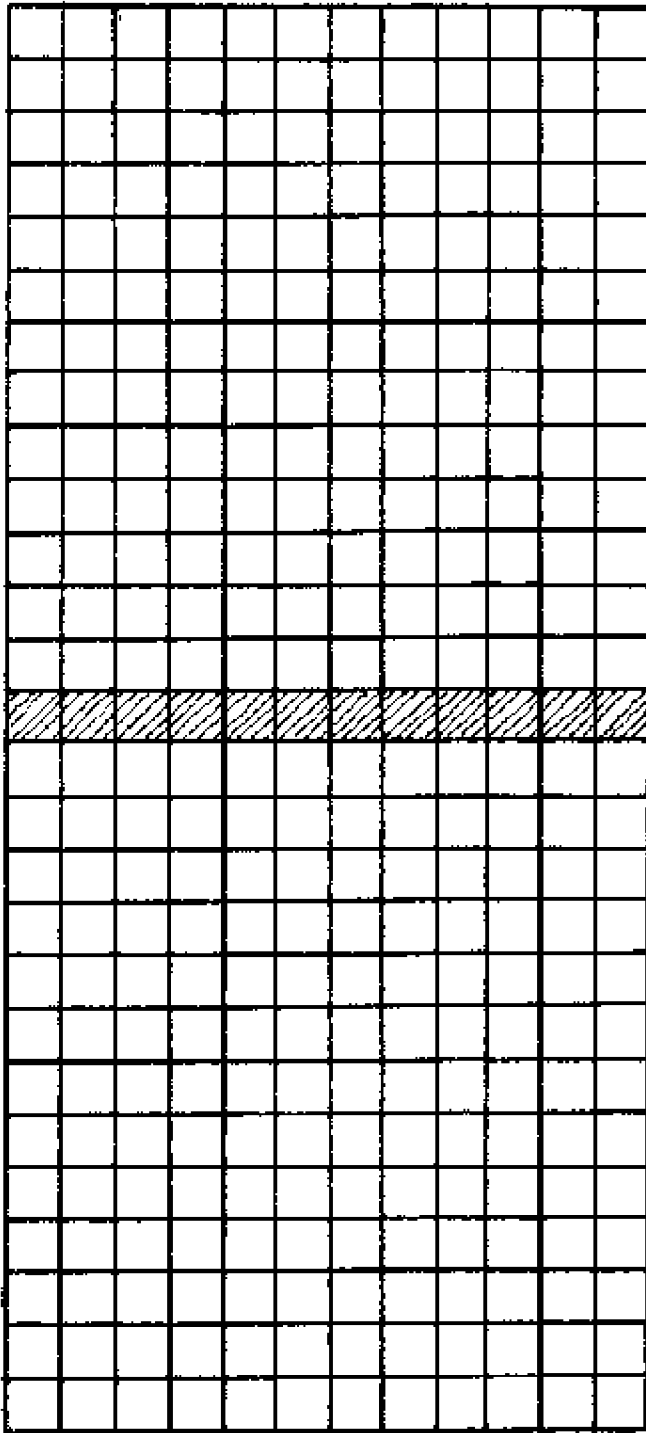
This book is one of four books of John Dee's detailed instructions for communicating with angels bound in the Sloane MSS. 3191. It consists of excerpts, in the Chamber Music form, from Dr. Dee's detailed record of his "mystical exercises".

The original manuscript bears no title, but is commonly referred to by the descriptive title "Tabulae the invocations of the good angels", used by Elias Ashmole. It is also referred to as *Booke of invocations or calls* and as *The Book of Supplications or invocation*.



Tabula Angelorum Bonorum 49





On 𐞀April 20, 1587.

thus reformed by Raphael.

T

r	z	i	f	n	f	A	y	t	f	p	a	e
a	r	d	z	n	r	d	p	a	L	a	m	
c	z	o	n	s	a	r	o	Y	n	v	b	x
T	o	i	T	f	z	o	P	a	c	o	C	
S	i	f	a	s	o	m	r	b	z	n	h	
f	m	o	n	d	a	T	d	i	a	r	i	
o	r	o	i	h	A	h	a	o	z	p	a	
t	N	a	b	y	V	i	x	g	a	s	d	
O	i	i	i	f	T	p	n	T	O	a	i	
A	f	n	m	o	o	o	a	C	a	c	d	C
N	a	o	c	O	T	i	n	p	r	n	T	
a	c	d	n	m	a	g	o	t	r	o	i	
S	b	r	a	f	r	a	p	m	z	o	x	
m	o	t	r	f								
b	O	a	z	n	R	o	p	b	a	R	a	
n	N	n	n	n	o	P	S	o	n	d	n	
n	i	f	r	a	m	o	o	m	a	g	g	
o	r	p	m	n	i	n	g	b	e	n	f	
r	s	O	n	i	z	i	r	f	d	m	n	
r	z	i	n	r	C	z	i	a	M	b	L	
M	O	r	d	i	a	f	h	C	t	g	a	
⊙	c	a	n	c	h	i	a	s	b	m	t	
A	r	b	i	z	m	i	i	f	p	i	z	
O	p	a	n	a	f	a	m	S	m	a	P	
d	O	f	o	P	t	n	i	a	n	b	a	
r	x	p	a	o	c	o	i	z	i	x	p	
a	x	t	i	n	V	a	s	t	r	i	m	

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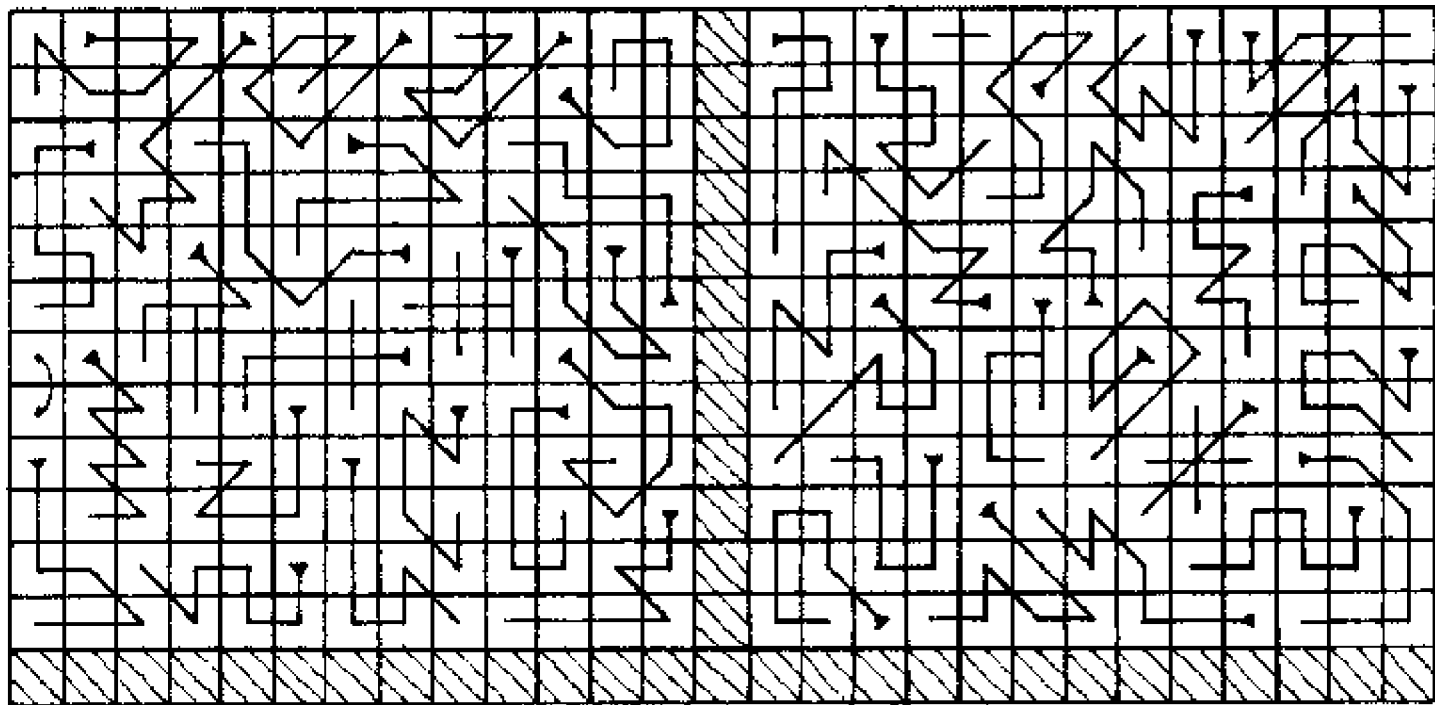
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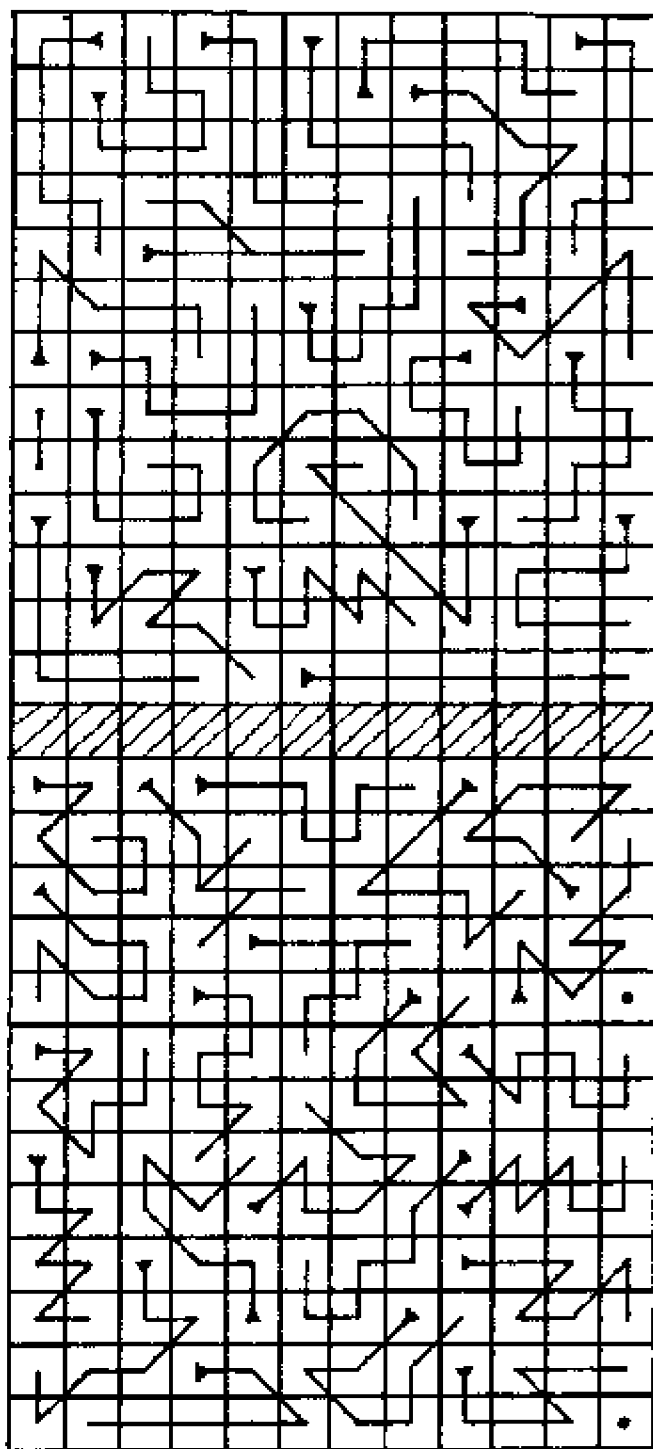
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a	a	b	c	o	o	r	o	m	e	b	b
T	o	G	c	o	n	x	m	a	l	G	m
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S	a	a	l	x	a	a	r	V	r	o	l
m	p	h	a	r	s	l	G	a	l	o	l
M	a	m	G	l	o	l	n	L	l	r	x
o	i	a	a	D	n	G	a	T	a	p	a
p	a	L	c	o	l	d	x	p	a	c	n
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l	l	d	p	o	n	s	d	A	s	p	l
x	r	l	n	h	t	a	r	n	d	l	L
n	a	n	T	a	/	b	l	t	e	p	a
d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	a	G	e	o	o	b	a	u	a
O	P	a	m	n	o	V	G	m	d	n	m
a	p	l	s	T	e	d	e	c	a	o	p
s	c	W	l	o	o	n	A	m	l	o	x
V	a	T	s	G	d	L	b	r	l	a	p
o	l	P	t	e	a	a	p	D	o	c	e
P	s	u	a	c	W	r	Z	I	r	Z	a
S	l	o	d	a	o	l	n	r	z	f	m
d	a	b	t	T	d	n	a	d	l	r	e
d	l	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	l	A	p	a	n	l	l
r	G	o	a	n	n	q	u	c	e	a	r



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.3.

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r	2	1	l	a	f	A	y	t	l	p	a	e
a	r	d	Z	a	l	d	p	a	L	a	m	
c	2	o	n	s	a	r	o	y	a	u	b	x
T	o	l	T	t	z	o	P	a	c	o	G	a
S	l	G	a	s	o	w	r	b	z	n	h	x
f	m	o	n	d	a	T	d	l	a	r	l	p
o	r	o	l	b	A	h	a	o	z	p	l	
t	N	a	b	r	V	l	x	G	a	s	d	h
O	l	l	l	t	T	P	a	l	O	a	l	
A	b	a	m	o	o	o	a	C	u	o	a	C
N	a	o	o	O	T	t	n	p	r	n	T	o
o	c	a	n	m	a	E	o	t	r	o	l	m
S	h	l	a	l	r	a	p	m	z	o	x	a
m	e	v	l	b			a	T	n	a	n	
d	o	n	p	a	T	d	a	n	V	a	a	a
o	l	o	a	G	e	o	o	b	a	u	a	
O	P	a	m	n	o	V	G	m	d	n	m	m
a	p	l	s	T	e	d	e	c	a	o	p	o
s	c	m	l	o	o	n	A	m	l	o	x	G
V	a	T	a	G	d	L	b	r	l	a	p	h
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P	s	u	a	c	N	r	Z	l	r	Z	a	p
S	l	o	d	a	o	l	n	r	z	F	m	
d	a	l	t	T	d	n	a	d	l	r	e	r
d	l	x	o	m	o	n	s	l	o	s	p	a
O	o	D	p	z	l	A	p	a	n	l	l	x
r	S	o	a	n	n	G	A	C	r	a	r	e

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r	t
b	d

so they must
be placed.



b	O	a	Z	a	R	o	p	h	a	R	a
u	N	n	a	x	o	P	S	o	n	d	n
a	i	g	r	a	n	o	o	n	a	g	g
o	r	p	m	n	i	n	g	b	e	a	l
r	s	O	n	i	z	i	r	l	e	m	u
i	z	i	n	r	C	z	i	a	M	h	l
M	O	r	d	i	a	l	h	C	t	G	a
O	c	a	n	c	h	i	a	s	o	m	t
A	r	b	i	x	m	i	i	l	p	i	z
O	p	a	n	a	l	a	m	S	m	a	P
d	O	l	o	P	i	n	i	a	n	b	a
r	x	p	a	o	c	s	i	x	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m
n	x	n	T	a				b	i	t	o
T	a	O	A	d	u	p	t	D	n	i	m
a	a	b	c	o	o	r	o	m	e	b	b
T	o	g	c	o	n	x	m	a	l	G	m
n	h	o	d	D	i	a	l	e	a	o	c
p	a	t	A	x	i	o	V	s	P	s	M
S	a	a	i	x	a	a	r	V	r	o	i
m	p	h	a	r	a	l	e	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	n	g	a	T	a	p	a
p	a	L	c	o	i	d	x	P	a	c	n
n	d	a	z	N	x	i	V	a	a	s	a
i	i	d	P	o	n	s	d	A	s	p	i
x	r	i	n	h	t	a	r	n	d	i	l

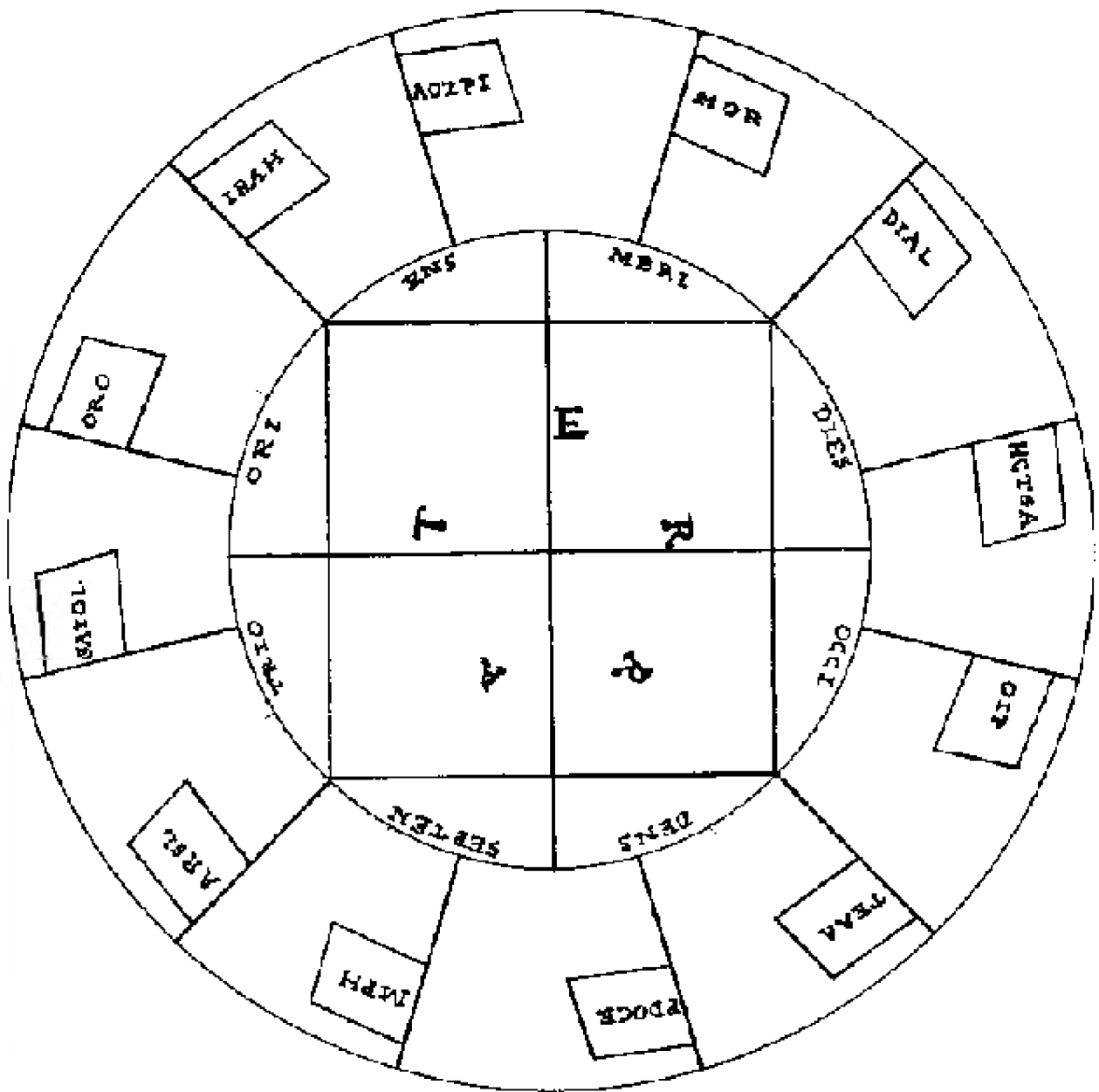
.3.

.2.



Four times three, as names of God, (of the four lines
of the Holy Spirit extracts) which are all

on the earth, He rules over creatures,
(as much as the invisible is visible)
twelve carried Vexillis ...



[58r]

Fundamental to DEVM prayer and Obtestatio
for angels good, kind, having
Ministry

O IEOVA Zebaoth, soothsayers, thy power, wisdom, and goodness of God, earnestly I call upon protests, both beg (I, John Dee, unworthy of your little slave), and will always be favorable, assistentemque to be, humbly, faithfully, and I ask you: in all my deeds, words, and thoughts, that the praise of the the honor and glory of your concern, promouentibus or instigating and through these 12 names are Mystics, ORO, IBAH, AOZPI, MOR, DIAL, HCTGA, OIP, TEAA, PDOCE, MPH, arsi, gaiole, the Almighty God and beg your majesty ardentissimè and I beseech thee: So that all the faithful of your angelic spirits (of which the mystic names, are contained in this book on the subject, breuissimeque system of offices, however,) they are in any part of the world, the future, and whatever the time of my life, from me (John aforesaid) a special interest in power, whether carried may thy holy names (this is the same in book content) they are called, that we came to me, a very short time (the foresaid John,) let them come: the Church's visible, kindly, courteous, and calm, appear to me, and with me, according to my own will, and check the visible, and that from me, and from the look of my father, , and were desired by me, and go his way: and for thy sake, and that he is giving you, in 12 of them with mystic, expressed above, Nominum, ought to reverence and obedience, as also to me, (the aforesaid John) a friend of felt by all and at whatever time of my life, in each and every one of , to them, (all, at least some, or any of them) for the performance of the facts or the petitions, which are: Very early, well, in a fuller and completing operational and perfectly, to pay money, according to their power, and with power, so the general, than his own, and proper power of them by you, (Oh, and God) imposed joining offices and ministries. AMEN

Through Thee, Jesus Christ,

amen

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TWENTY QVATVOR seniorvm (of which
the above-mentioned in the Apocalypse of St. John) from
the Father, the Son and of the Holy Spirit in linen, is the
assembly of
the names: These are the people of the good angels
is a gift, man, of things of human
knowledge, to impart to your judgment, & c .

Divine will BATAIVA or BATAIVH.

Abioro or Habioro
Aaoxaif
EAST Htmorda
Haozpi or Ahaozpi
Hipotga
Autotar

Divine will ICZHHCA or ICZHHCL

AIDROM or Laidrom
Aczinor
MIDDAY Lzinopo
Lhctga or Alhctga
Lhiansa
Acmlicu
b

Divine will RAAGIOS or RAAGIOL

Srahpm or Lsrahpm
Sailnou [Saiinou?]
SETTING Laoaxrp
Lgaiol or Slgaiol
Ligdisa ch
Soaixnt

Divine will EDLPRNA or EDLPRNA ~
Aetpio or AAetpio
Adoeoet
Alndood
Septet. Apdoce or Aapdoce
Arinnap
Anodoin

[59]

SEX seniorvm East Invitation

Oh, you have six seniors, Eastern , Mighty, Mighty God, our faithful ministers, In the Name of God, (of one and Triune God) you (say) ABIORO or HABIORO, AAOXAIF, HTMORDA, HAOZPI or AHAOZPI, HIPOTGA and AVTOTAR, through you, predominant in a particular way, in God, of deity, the name of the angelic BATAIVA, or BATAIVH, I, John Dee, the faithful of the same God, the Almighty, May the little slave, that all of you, together, and in whatever manner severally, a friendly, was very wroth, and the priest shall look for and I beseech thee, as will later, at what time I will, by the the course of the rest of the whole of my life, or all of you, or of you, whom I have named to him, (or by the aforesaid Mystical Diuinumque the name of the BATAIVA BATAIVH, from me, to the aforesaid John, Being called, we call upon, or required to do), immediately and without delay, to me, to the aforesaid John, , to meet, the Church's visible, kindly, courteous and quiet, so it was favorable to me to be In addition, you want to, that we all my petitions addressed and may be included, SCIENCE aND DE RERVM HVMANARVM IVDICIO, and with other things, and your own, he shall be divinely appointed, pertinentibusque the Office, or the Ministry of (be with you all, one, or more), made faciendasque, quickly, well, truly, entirely, fully, perfectly, for this service, you want to be perfect and complete it: according to your virtues, the powers, Officiorumq or the offices of your measure, I entrusted to you from God; Omipotente and committed to them. AMEN.

Through God's holy name,
BATAIVA or BATAIVH

AMEN

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[59]

SEX seniorvm Meridionalium, invitation

O Six SENIORES Meridionales , Mighty, Mighty God, faithful to our Minister: In the Name of God (the one and Triune God) you, (I) AIDROM or LAIDROM, ACZINOR, LZINOPO, Lhctga or ALHCTGA, LHIANSa and ACMLICV by you and the name of deity in a particular way, in God, the angelic ICZHHCA a predominant or ICZHHCL, I, John Dee, the faithful of the same God, the Almighty, May the little slave, that all of you, (jointly, severally, and in whatever manner,) friendliness, an exceedingly afraid, and I request and I ask with confidence, as will later, at what time

I will be gracious, (by means of the course of the rest of the whole of my life,), or all of you, or of you, those of them whom I have named, (or by the aforesaid Mystical Diuinumque the name of the ICZHHCA ICZHHCL, from me, to the aforesaid John, it is called, we call upon, or required to do) but I determined and without delay, to me, in the foresaid John, to meet, visible, easy to approach and to be calm as: In addition, it was favorable to me so be it, all my VT the petitions addressed and may be included, DE RERVH HVMANARVM knows, and the IVDICIO, and with other things, and your own, divinely appointed, pertinentibusque the Office, or the Ministry , (you, all vin, or more) have been made faciendasque, quickly, well, truly, plans, fully and perfectly do, to finish, and you want to complete it: according to your virtues, the powers and obligations, the measure of your fathers, or the offices, from God the Almighty, to you is entrusted to, and committed to them. AMEN

During the holy name of God
ICZHHCA or ICZHHCL

AMEN

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[60r]

SEX seniorvm West Invitation

O Six SENIORES West , Mighty, Mighty God, faithful to our Minister: In the Name of God (the one and Triune God) you, (I say) SRAHPM or LSRAHPM SAIINOV, LAOAXRP. LGAIOL or SLGAIOL. LIGDISA. SOAIXNT you in a special way by the predominant Diuinum and the name of the divinity of the angelic RAAGIOS, or RAAGIOL, I, John Dee, the faithful of the same God, the Almighty, May the little slave, that all of you, (and in whatever manner are dividedly taken together) was very friendly and the priest shall look, and I ask you, as will later, at what time I will be gracious, (by means of the course of the rest of the whole of my life), or all of you, or of you, those of them whom I have named (by the aforesaid Mystical, Diuinumque the name of the RAAGIOS or RAAGIOL from me, to the aforesaid John, it is called, we call upon, or required to do), immediately and without delay, to me, to the aforesaid John, to attend, for the object , kindly, courteous and quiet: In addition, it was favorable to me so be it, my all and whatsoever VT the petitions addressed RERVH HVMANARVM of SCIENCE and IVDICIO, and with other things, or the Office of the Ministry of pertinentibusque assigned to you by God , (to all of you, of you, one or

many) have been made faciendasque, quickly, well, truly, entirely, completely, and perfectly willing to do the work, and complete it: according to your virtues, the powers, and obligations, or the offices of your measure, I entrusted to you from God the Almighty, and committed to them. AMEN.

Through God's holy name
RAAGIOS or RAAGIOL

AMEN

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[60v]

SEX seniorvm Northern invitation.

O Six SENIORES North intrusiveness, the faithful of the Almighty God, our Minister: In the Name of God (the one and Triune God) you, (I) AETPIO or AAETPIO, ADOEOET, ALNDOOD, APDOCE or AAPDOCE, ARINNAP and ANODOIN by you in a special way a predominant, in God, of deity, the name of the angelic EDLPRNA, or EDLPRNA ~, I, John Dee faithful of the same God, the Almighty, his poor servant, that all of you, (jointly, severally, and in whatever manner,) friendliness, an exceedingly afraid, and I request and I ask with confidence, as will later, at what time I will, by the the whole of the rest of my life on earth, or all of you, or of you, those of them whom I have named (by the aforesaid Mystical, Diuinumque EDLPRNA or EDLPRNA ~ the name of the from me, to the aforesaid John, it is called, we call upon, or be required) State, without delay, and to me (aforesaid John) us to meet, the Church's visible, kindly, courteous, and quiet; Moreover, I think you can be so favorable, VT all my petitions and any RERVM HVMANARVM OF SCIENCE AND Ivdicia and other matters, your divinely appointed pertinentibusque Office or the Ministry (of you all, to one or more of you) have been made, faciendasque, quickly, well, really, really , completely, and perfectly service, to perfect and complete it you want to act according to your virtues, the powers and obligations, or measures taken by the almighty God, in your offices, entrusted to you, and those committed to: AMEN

Through God's holy name
EDLPRNA or EDLPRNA ~

AMEN

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[61r]

THE NAMES OF SIXTEEN BONORVM ANGELORVM
most experienced and powerful in the medical
cares Diseases: Annex sixteen CaCO
avoid names that can carry diseases. & c .

The names of the divine IDOIGO ARDZA

EAST Czns or czone XCZ OGIODI
Tott, or Toit Ato AZDRA
Sias, whether Siga Rsi
Fmnd or Fmond PFM

The names of the divine ANGPOI VNNAX

MIDDAY Aira, or aigres Xai IOPGNA
Ormn or Orpmn Aor XANNV
Rsnì or rsons RRS
Iznr or İzin Piz

The names of the divine OBGOTA AABC (Olgota Oalco? *)

SETTING Toca, or TOGC (Taco or Tagc?) ATOGBO
mto
Nhdd or Nhodd onH OCBAA
SETTING Paax or pataxei (Faax or Fatax?)
CPA (CFA?)
Saix, or Saaix (Saiz, or Saaiz?)
hsa

The names of the divine NOALMR OLOAG

NORTH Opmn or Opamn Mop RMLAON
Apst or apls Oap Gaol
I know, or Semi Csc
Vasg or Varsg Hua

[* Notes: Manuscript has alternate letters written underneath, eg:

OBGOTA AABC
LOL

]

[61]

Ovatre BONORVM ANGELORVM East
in Medicine and Healthcare Diseases peritissi-
character and potential invitation

O you of the four angels of light, CZNS, or czone, Totti or Toit, Siasia or sigar, FMND, or FMOND, in the east part of the Universe, and the arranger of the ministers and of healing, Healing Medicinalium that are mighty in the power of God : In the Name of the Almighty God, the living and true God, the I John Dee (of the same grace of God, shall be a citizen of the heavenly Jerusalem) pER of respect and obedience, which must do the same to our God, and that by means of these, the Divine goodness, of the Mystical names, IDOIGO and ARDZA, from you all, and each of them, seriously, I request and was very angry; and the I beseech thee, as I, (John the above) for the future, although they may have a mind to a moment of time, during my life, natural world, to meet, and to me to be calm, visible church, and he favored the it, in all my repeated Petitions have as soon as possible, in the most perfect, and fullness of operational carrying out and completing: we carried from the you, all, or some of you, or any one, by means of these names of God (of the Father), IDOIGO and ARDZA the waste, and which, by the power of God, the power of, special Medicinalium of any of your office or to the tenor of the offices, and the reason for , earnestly, to the most perfect, in its highest degree, do the placidissimeque, complereque able to accomplish: AMEN

Through all these things sacred
name of God
IDOIGO and ARDZA
AMEN

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[62r]

OVATVOR BONORVM ANGELORVM Meri-
DionAl in Medicine and Healthcare Mor
to both experienced and powerful invitation:

O you of the four angels of light Aira, or aigre, ORMN, or ORPMN, RSNI, or
persones, IZNR or izin, in the southern part of the Universe, Medicinalium God's
sublime power, health, and Ministers of the powerful and of healing, the arranger of :
In the Name of the Almighty God, the living God and the truths of faith, , I, John Dee
(of the same grace of God, shall be a citizen of the heavenly Jerusalem,) through the
same our God and the obedience we ought to Reuerentiam: ANGPOI and from these
the names of the Divine, and of that of the Mystical VNNAX, from you all, and each
of them, seriously, I request and I ask you greatly, and in safety, , According to what
my (John the above) for the future, although they may have a mind to a moment of
time, during my life, natural world, to meet, and visible to me to be calm, and he
favored the it, in all my repeated Petitions have as soon as possible, to the most
perfect, and complete the operational and fullness, which from you, to all the or some
or one of your own, by the name of progress ANGPOI and VNNAX waste, and that
through your strength, power, and particular in your office, or offices Medicinalium
whatsoever tenor and nature , earnestly perfect abundantly, placidissimeque do, finish
it, you can complereque . AMEN

Through these sacred names of God
ANGPOI and VNNAX

AMEN

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500□

500□

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[62]

OVATVOR BONORVM ANGELORVM of the West
in Medicine and Healthcare Diseases, Peri-
of most valiant and powerful men, is an invitation.

Oh, you refer to is the four angels of light, or TOGC, NHDD or NHODD, PAAX or
pataxei, Saix or SAAIX in the West part of the Universe, Medicinalium the power of
healing, and treatment of arranger and powerful ministers in the name of the
Almighty, alive and true God, I, John Dee (of the same grace of God, shall be a

citizen of the heavenly Jerusalem,) by the reverence and obedience, than to give to our God also ought to wash, and through these the names of OBGOTA of that divine and mysticism, and the AA, to all of you and each of a, serious, severe, constant, and the I request and in confidence I beseech thee, as I (John the above) for the future, although they may have a mind to a moment of time, during my life, natural world, to meet, and to me to be calm, visible, easy to approach, and he favored the it, in all my repeated Petitions have as soon as possible, to the most perfect, and fullness and completion of the be supplemented, rather than from you, (all, or some of you, or in some), in this way the name of (the aforesaid) OBGOTA the waste, and AA: and which, by the power of God, the power of, and particular your office, or the offices of any course and the character of Medicinalium , earnestly, the most perfect, in its highest degree, placidissimeque do, to accomplish, complereque be able to. AMEN

Through these sacred name of God

OBGOTA and AA

AMEN

500□

ΔΔΔ□

500□

500□

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[63]

OVATVOR BONORVM ANGELORVM Septentriona-
battle, in Medicine and Healthcare Diseases Pe
and expert potential invitation.

Oh, you have four angels of light OPMN or OPAMN, Apst or apIs, SCIO or Semi, VASG or VARSG , in the northern part of the Universe, Medicinalium the power of healing and treatment arranger ministers and powerful: In the Name of the Almighty, alive and true God, I John Dee (of the same grace of God, shall be a citizen of the heavenly Jerusalem,) by the reverence and obedience, than to give to our God be eaten, they NOALMR For by them the names of the Divine, and of that of the Mystical OLOAG, to all of you and each of a, serious, was very angry, I request and I ask you firmly and securely, , According to what my (John the above) for the future, although they may have a mind to a moment of time, during my life, natural world, to meet, and to me to be calm, visible, easy to approach, and he favored the it, in all my repeated Petitions have as soon as possible, to the most perfect and fullness to be made operational and be fulfilled, which from you, (all, or some of you, or in some), in this way the name of (the aforesaid) NOALMR and OLOAG the waste,: and by

means of which your virtues, the powers, and particular your office, or the offices
Medicinalium of any course and the reason for , the shortest possible time, to the most
perfect, abundantly , placidissimeque, offering complete, Complereque can. AMEN

For by these holy names of God,
and OLOAG NOALMR,

AMEN

500□

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500□

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[63v]

THE NAMES OF THE SIXTEEN ANGELORVM the estate
who is in the Metallorvm the invention, collection,
use, and power, and also in lapidvm Coagula-
of the, and energy experts, and more powerful : & c.

The names of the divine LLACZA PRESENCE

EAST Oyub or Oyaub Xoy AZCALL
Paocis or Pacoc Apa MALAP
Rbnh or Rbznh rrb
Diri, or PDI Evedence

The names of the divine Ana SONDN

MIDDAY Omgg or Omagg Nora MEEANA
Gbal or Gbeal AGB NDNOS
Rlmus or Rlemu RRL
Iahl or Iamhl Pia

The names of the divine NELAPR OMEBB

SETTING magma, or Malgas Mma RPALEN
Leoc or Leaoc Ole BBEMO
Vssn or Vspsn CUs
Ruoi or ruro Hru

The names of the divine Vadala OBAVA

NORTH Gnm or Gmdnm Mgm ILADAV
Ecop or Ecaop Dec. wash
Fendiprazol or Amlox Cam
Brap or Briap Hebrews

The estate of the Eastern QVATVOR ANGELORVM,
in the metal, and the lapidibvs The services of experts, and
the mighty, and is an invitation .

ANGELS Lvcio QVATVOR O you, who believe in God (our Creator) are ministers of: O you (I say) OYVB, or OYAVB, PAOC, or Pacoc, RBNH, or RBZNH, and the cruel, or newspapers, as have borne rule in the Eastern part of the Universe, and (on account of their and grant a special dispensation) in metallic mines, or metals invention, metallic Collectione matters, whether coaceruatiōne, the use of metals and power: and we lapidvm Coagulatione and power: and other many (the place of the stones and metals, collections, nature, property, power, and the use of hiddenness and mystery of the most experienced and the most powerful of the : I, John Dee, the Almighty God, the living God, and of the true God (including those of IEOVA Zebaoth), a humble and devoted humble: in the name of the same God, our God, and by the inevitable, than to our God, in the names of the latter, he communicated to the person, that is to say, LLACZA It is evident, also ought to reverence and obedience, from the all things, and every one of you, I request and was very angry, and the courage, I beseech thee, as I, (John aforesaid) of the total of my rest of my life, no matter what time I will be gracious, Benignus, and to be calm, visible, affabilesque us to meet you: and so for me, (to John) a pleasing me worthy to be my all and whatsoever VT the petitions addressed to you, all things, whatsoever, or any one of you, and the proposed factasve, and put forward, faciendasve, I scribbled, very obvious, most certainly disposed of, the formulation of the content to finish, and you want to carry out by means of: I am under the condition contained restricted to this, however, that the said request, entirely, or for the most part, or in some way at least, have a particular your (expressed above) with regard to metals, or of a stone, the skill of the virtues, the powers, facultatemve of the state and also with the words of the divine name LLACZA Contestatione due to be done by me (of the aforesaid John) from you, some of you, or its affiliates, or are required, this can be done: AMEN

Through the words of the holy name of God and Mystical

LLACZA openly

AMEN

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[64]

Meridionalium QVATVOR BONORVM ANGELORVM
and lapidibvs experts in metals
and power Invitation

You QVATVOR ANGELS Lvcis faithful, God (our Creator) Minister: Oh, you (say) OMGG or OMAGG, GBAL or GBEAL, RLMV or RLEMV and I AHL or IAMHL rule in the southern part of the world, and (from DEI and the gift of a special dispensation) in metallic veins, or the invention of the metal framework, or coaceruatione matters for the collection of metallic, metal framework for the use of, and with power: and we also lapidvm COAGVLATIONE and power, and other many (of metal, the place of stones, collections, nature, property, power, and the use of) Secrets and mysteries of the most skillful and most powerful of the : I, John Dee, the Almighty God, the living God, and of the true God (including those of IEOVA Zebaoth), a humble and devoted humble. In the name of the Lord our God, and by the inevitable, than to our God (in the names of these communicated to the person) that is to say, of Anah, and SONDN, you ought to reverence and obedience, from you, each and every thing, was very angry, I request and I ask you firmly and confidently, to what my (aforesaid John) of the whole of the rest of my life, no matter what time I will be gracious, kind, calm, visible, Affabilesque us to meet you: and so for me, (to John) a pleasing me worthy to be my VT the petitions addressed all of them, and may be included, to you, all, any, or any one of your proposals from the , factasve, and put forward, faciendasve, a very short time, very obvious, and most assured, perfectly, and fully to perform, and perform and fulfill the wish: I am content to be restricted to the foot of these, however, a condition: that the said request, entirely, or for the most part, or in some way at least, have a particular your, (expressed above) around the mines, or the stones of it, skill, strength, and power, facultatemve of the state and also with the words of the divine name of Anah, and due to Contestatione SONDN, by me (John aforesaid) from you, some of you, or in some desire too many, or shall I ask? : AMEN:

Through the words of the holy name of God and the mysteries
of Ana and SONDN

AMEN

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[65]

West QVATVOR BONORVM ANGELORVM
in metals and lapidibvs experts
and potential invitation

You QVATVOR ANGELS Lvcis faithful, God (our Creator) ministers to you (say)
magma or Malgas, leoc or LEAOC, VSSN or VSPSN and RVOI or RVROI, in the
western part of the world from God's rule and administration, and the gift special) in
metallic veins, or the invention of the metal framework, the materials, metallic
collectione, or coaceruatione, the use of the metal framework, and with power: and we
also lapidvm COAGVLATIONE and power, and other many things (concerning the
place of stones and metals, collections, nature, property, power, and the use of)
Secrets and mysteries of the most skillful and most powerful of the : I, John Dee, the
Almighty God, the living God and the truths of faith (including those of IEOVA
Zebaoth), a humble and devoted humble: in the name of the Lord our God, and by the
inevitable, than to our God (in the names of these communicated to the person),
namely, NELAPR and OMEBB also ought to reverence and obedience, from you,
each and every one was very angry with, consistently, and with confidence I ask, and I
ask you, as I, (John aforesaid) of the whole of the rest of my life, no matter what I
will, in the time of men, kind, calm, visible, Affabilesque us to meet you want to: and
so for me, (to John) a pleasing me worthy to be my all and whatsoever VT the
petitions addressed to you, to all of which are proposed by, or any one of you,
factasve, and put forward faciendasve (your special in some way, has been explained
in great detail: on metals, or of a stone, skill, power, or the power of facultatemve
when they looked, concerning : the words of the divine name, as well as with the
corresponding NELAPR and OMEBB, which are required by the additional testimony
or seek), in a fast, very obvious, and most assured, perfectly, and fully perform this,
complete the work, and fulfill the wish: AMEN

Through the words of God, holy and mystical names
NELAPR and OMEBB

AMEN

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[65]

The estate of the North QVATVOR ANGELORVM
in the metal, and the lapidibvs, the experts.
and is, and is an invitation ΔΔΔ

ANGELS Lvcio QVATVOR O you, the faithful of God (our Creator) of the Minister,
to you, (I say) GMNM, or GMDNM, écope, or ECAOP, Amoxi, or AMLOX, and
BRAP or BRIAP, as have borne rule in the northern part of the Universe, and (on
account of their and the gift of a special dispensation) in metallic veins or metals
invention, metallic collection or coaceruatione matters, the use of metals and power: it
is not a stone Coagulatione and power for many metals and other stones in place,
collection, nature, property, power, and use) Secretary and the arcana of the most
experienced and the most powerful of the I, John Dee, the Almighty God, the living
God and the truths of faith (including those of IEOVA Zebaoth), a humble and
devoted humble: in the name of the Lord our God, and for the unavoidable, than to
give to our God (in the name of these communicated to the person), and that is to say
Vadala OBAVA, you ought to reverence and obedience, from you, each and every
thing, was very angry, I request and with constancy and courage, I beseech thee,
According to what my (aforesaid John) of the whole of the rest of my life, no matter
what time I will be gracious, Benignus, and to be calm, visible, Affabilesque you want
to be present; and so to me, (to John) A pleasing me worthy to be my all and
whatsoever VT The petitions addressed to you, all the same, whatever your object in
factasve, or any one, and put forward faciendasve, (in some way, your special, things
expressed above, on metals, or of a stone, skill, the power, and power, faculiatemve,
looking back, or concerning the : words of the divine name, and with the proper
Vadala and OBAVA Contestatione required or ask when you pray) I scribbled, very
obvious, most certainly disposed of, the formulation of the content is performing, to
finish, and to fulfill it, AMEN

Through the words of the holy and mystical names of God,
Vadala and OBAVA

AMEN

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[66c]

THE NAMES OF SIXTEEN BONORVM ANGELORVM
in the transformation of the experts and
the powerful are also the Devils sixteen
manifested Names *

The names of the divine AIAOAI oiiii

EAST abmo or abam Cab
Naco, or Naoco Ona
Ocnm or Ocana Moc
Shal, or Shial Ash

The names of the divine CBALPT arbizu

MIDDAY opnaa or Opana Cop
Doop, or the weakest Odo
Rxao or Rxpao MRX
Axir, or AAX Axtir

The names of the divine Malad OLAAD

SETTING Paco, or Palco Rpa
Ndzn or Ndazn And
Iipo or Iidpo XII
Xrnh or Xrinh Exr

The names of the divine VOLXDO Siode

Septentr. Datt, or Dalt Rda
Diom or Dixo Adi
Oopz or Oodpz Xoo
Rgano or Rgoan Erg

[66]

East QVATVOR BONORVM ANGELORVM
in transformation experts, and
potential invitation .

O you QVATVOR good, veracesque, of God (our Creator) An angel of abmo, or
Abama, NACO, or NAOCO, OCNM or Ocana, and shale, or SHIAL, who are in the

eastern part of the rule, by a special power, for true knowledge, and power, and absolute perfect TRANSFORMATIONVM, your in the creation from the same source (the Creator, our God, and to you) accept, as a gift, and the Office for a certain : that the men (who were chosen before by the same our God) by way of you, such as your true knowledge of the same, and the power of the perfect, and that you impertiretur : for the sake of our Creator, the same praise, honor, and the glory of the, Therefore, I, John Dee, the Creator and our God, the same devoted servant, he is very God, desiring to have nothing but praise, honor, and the glory of spring, the very first, and faithfully, by means of this to your (the above-mentioned) shall distribute knowledge, and the same is true function, and to promote and enlarge the THROUGH the same among men unto God, our Creator, and, in this (to you, in a special pre-eminence and predominance of) of our God and the Mystical names of the AIAOAI ciii, from you, all things, and in particular, was very angry with are required, and with confidence I ask, VT any moment of time, and as often as she was in all the rest of the time of my life, I am (the aforementioned Giovanni) I will, at the same moment of time passed, and so many times, Benignus, and to be calm, and visible, are to me (said John) us to meet you, and he was so attached to, Fauorabilesque to me (the said John) me worthy to be my Requests the VT, and hardships of all, one way or another, no matter what your TRANSFORMATIONVM skill, knowledge, concerning the power or when they looked, and through me (said John) from you, some of you, or its affiliates, (this has already been recalled by the names of our God, , AIAOAI, OIII) required or sought by seeking or claiming any future time; For the same, at once, or delay, (or at least, to be the same in any way, as soon as possible) It is truly, perfect, and manifestly, clearly, the formulation of the content to make, bestow upon them, to fulfill, and to do it, AMEN

Through these holy names of God Mysticaque

AIAOAI and oiii

AMEN

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500□

500□

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[67r]

Meridionalium QVATVOR good ANGELORVM
in transformation experts
and powerful invitation *

You QVATVOR Good veracesque God (our Creator) ANGELS opnaa or opanas, doop, or the weakest, RXAO or RXPAO and AXIR or AXTIR, in the southern part of the world, rule, specific power, knowledge, and power and perfect absolute TRANSFORMATIONVM, your in the creation, by the same, (the Creator, your God, and you should) accepted out, as a gift, and the Office for a certain : that the men (who were chosen before by the same) by way of you, such as your true knowledge of the same, and the potency is made perfect, be made known to and impertiretur: for the sake of of the same of the Creator, have nothing but praise, honor and glory:

Therefore, I, John Dee, the same of the Creator and of God is our devoted servant, he wanted to very much of God have nothing but praise, honor, and glory, in very deed, diligently, and faithfully, by means of this to your (the above-mentioned) shall distribute knowledge, and of the same the true function, and among men, to promote and to enlarge the: through the same unto God, our Creator, and, in this (to you, in a special pre-eminence and predominance of) of our God and the Mystical CBALPT arbizu from you the names of all people and to each of the companies, he severely are required, and with confidence I ask, in any moment of time is VT , and as often as she was in all the rest of the time of my life, I am, (the aforementioned Giovanni) I will, at the same moment of time, and so many times, Benignus, and Placidus, and visible, are to me (said John) Express your desire to meet, and he was so attached to, Fauorabilesque to me (said John) be worthy of my petitions addressed VT, and hardships of all, in any way, your TRANSFORMATIONVM any skill, knowledge, and power concerning the, or when they looked , and by me (the aforementioned Giovanni) from you some of you, or in some (already mentioned by the same things, the names of CBALPT of our God and arbizu), which are required, or ask when you pray, seeking her out, or desirable at all, any time of the future, for the same at once, or delay, (or at least, as soon as possible, the same in any way, will be able to) it is truly, perfect, and manifestly, plans, formulation of the content to make, bestow upon them, to complete and you want to accomplish: AMEN

Through this holy and mystical names of God
CBALPT and arbizu

AMEN

500□

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500□

500□

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West QVATVOR good ANGELORVM,
in transformation, experts,
and potential invitation *

You QVATVOR good veracesque God (our Creator) ANGELS PACO, or
Palco; Ndzn, or NDAZN: IIPO, or IIDPO, and xrnH or XRINH, who in the world
Occodentali part of the rule, by a special power, namely, a power of perfect and
absolute TRANSFORMATIONVM, your in the creation from the same source (the
Creator, your God, and you should) accept, as a gift, and the Office for a certain : that
the men (who were chosen before by the same God, our God) by way of you, your
knowledge of the same is true, and the power, is perfect, and that you impertiretur; for
the sake of the Creator of the same have nothing but praise, honor, and the glory of
the, Therefore, I, John Dee, of the same, of the Creator, and of our God, devoted
servant, He wanted to very much of God have nothing but praise, honor, and glory,
truly, diligently, and, by faith, by means of this to your (the above-mentioned)
knowledge , and the same is true function, and among men, to promote and to enlarge
the: through the same unto God, the Creator of our God, and by means of these (pre-
eminence and predominance of you in a particular way) of God is our mystical names,
Malad and OLAAD, from you, each and every thing, was very angry with are
required, and in safety, I beseech thee, VT at any moment of time, and as often as she
was in all the rest of the time of my life, I am (the aforementioned Giovanni) have a
mind to; the same in the same time, and so often, Benignus, and Placidus, and visible,
are to me (said John) us to meet you, and so attached to the Fauorabilesque to me
(said John) me worthy to be my petitions addressed VT all and whatsoever, in any
way, whatever may be the TRANSFORMATIONVM your skill, knowledge,
concerning the power or when they looked , and for me, (said John) from you, some
of you, or in some (by means of these the names of the Lord our God has already been
recalled, Malad and OLAAD,), which are required, or ask when you pray, seeking her
out, or by asking for, no matter what the time of the hereafter: for the same as soon as
, and without delay (or at least, as soon as they can be made the same in any way) it is
truly, perfect, and manifestly, plans, formulation of the content to make, bestow upon
them, to complete and to finish it, you want to: AMEN

By these holy things, and the mystical names of God
malade et OLAAD

AMEN

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500□

[68r]

Northern QVATVOR good ANGELORVM,
the transformation of experts,
and potentially Inuitatio *

O you QVATVOR good, veracesque of God (our Creator) Angel, Datte, or is permitted to: diom, or Dixo: OOPZ, or OODPZ and rgano, or RGOAN, who, in the northern side of those who rule the world, by a special power, for true knowledge, and power, and perfect absolute TRANSFORMATIONVM, your in the creation from the same source (the Creator, our God, and to you) accept, as a gift, and the Office for a kind of said, that the men (who were chosen before by the same God, our God) by way of you, such as your knowledge of the same, and the potency is made perfect, and to be made known to impertiretur: the same for the sake of the Creator, have nothing but praise, honor, and glory: Therefore, I, John Dee, the same of the Creator, and of our God, a devotee with his poor servant, greatly desiring to be of God, have nothing but praise, honor, and glory, truly, diligently, faithfully, and this by means of your (the above-mentioned) shall distribute knowledge, and the same is true function, and among men, to promote and to enlarge the: through the same unto God, the Creator of our country, and by means of these (and the pre-eminence of a particular way to you, the predominant) the mystical names of God, VOLXDO and Hesiod, that all of you and in particular, was very angry with the demand, and with confidence I ask, VT, at any moment of time, and as often as she was in all the rest of the time of my life, I am (the aforementioned Giovanni) I will, at the same moment of time, and so many times, Benignus, and Placidus, and visible, are to me (said John) us to meet you: and so Friends, Fauorabilesque to me (said John) me worthy to be my petitions addressed VT all and whatsoever, in any way, whatever the skill of your TRANSFORMATIONVM, when they looked, or concerning the knowledge and power , and, in this way, God has already been recalled, and the names of our VOLXDO Hesiod, from you, some of you , or any one, even by me (said John), which are required, or the research: seeking her out, or by asking for, no matter what the future, at the time, for the same immediately, without delay, (or at least, to be the same in any way, as soon as possible) it is truly a perfect way, it is a manifest, plans, formulation of the content to make , bestow upon them, To fulfill and to do of you. AMEN

By these holy mysteries, the mysteries of God and the name of the
VOLXDO and Hesiod,
AMEN

500□

ΔΔΔ□

500□

500□

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[68]

THE NAMES OF SIXTEEN BONORVM ANGELORVM
that all the elements viventivm 4.
and species and the use of knowledge: it
is also, sixteen Devils Names *

The names of the divine AOVRZR aloa

EAST Acea, or Acuca Air Cac ZRRVOA
Npat or Nprat waters ONP IAOLA
Otoi or otros Land Mot
Pmox or Pmzox Fire Apm

The names of the divine SPMNIR LLPIZ

MIDDAY Msal or Msmal Air Crus RINMPS
Haba, or IanB waters Oia ZIPLL
Izxp or Izixp Land Miz
Stim, or Strim Fire Ast

The names of the divine IAAASD ATAPI

SETTING Xpcn or Xpacn Air rxp DSAAAI
The vessels or Vaasa water Aua Apatit
Dapi or daspo Land Xda
Rnil or Rndil Fire Ern

The names of the divine RZIONR NRZFM

Septentr Adre, or visit Air Rad RNOIZR
Sispes or Siosp waters Asi MFZRN
Pali, or Pauli Land XPA
Acar, or acre fire Rac

[69r]

East QVATVOR good ANGELORVM
invitation, each of which, one ELEMENTI
all living creatures, and their use has:

O you, the angels of God, full of truth and goodness, (you say) Ô ACCA, or ACVCA, NPAT, or NPRAT, OTOI, or Other, and PMOX, or PMZOX, be thou ruler, who is in the Eastern part of the Universe , so that each one of you, in one 4 of the world's out of the elements, or of the mother, it is a gift to have its own special, office or the office to have a special skill, knowledge, power, and authority for his own possession: O thou, ACCA, or ACVCA, Angel, very clearly, in the east and the air of the living who oim, has different forms all well known to Us and whom God uses our particular human vtilitates for creating perfectly perceive you, O illustrious NPAT or NPRAT who oTm in east AQVA viventivm species vsusque recognize true, and you remarkable OTOI, or others who oTm who enjoy the appearance of various earthly existence in the east, and according to which the use of our being created by God, you understand it exactly: in short, Ô tu PMOX, whether PMZOX the shining of God, the angels, who we know from the Eastern FIRE secret efficacissimamque Vitalis fully the property : O you (say) all, they are the ministers of God, and the faithful of our Creator, those in the east part of the Universe, the elements mentioned above, and other very large number of .4. Elements of the mysteries and secrets, from our way of your Officijs Sciences, and the omnipotence of the Creator, or granted, assigned and appointed to those who understand; and the things that are, for the praise, honor, and glory, and in the big part of your charity towards the human race, and to us the most, (by word and celesti, called to be the voice of the, and the Elect,) to grant, (the governor of God) will be able to, obviously has to pay it: I, therefore, John Dee, a most ardent lover of this kind of secrets, and an investigator (and in particular for the sake of God, have nothing but praise, honor, and redounded to) Upon the recognition of God, and of our Creator the name of the, you, all, and each of them, already mentioned, we humbly pray, and by means of the holy name of the Lord our God, AOVRZ and Aloa, from your ego (the aforementioned Giovanni) requires a low place, and with confidence I ask, VT at what time of my life (after this hour) future, you oTm, or any of you, by these holy names, AOVRZ and ALOA, and the waste coming requisuero kind, personal, myself invisible, visible petitions charge whatsoever (your already given specific duties, functions, or your special powers sciences, related to or concerning the) of accomplishment, satisfaction, and execution of the manifest, the full and perfect: the same, all and sundry the aforesaid my petitions addressed, with kindness and to concede, it was manifestly do, to fulfill with love, and perfectly to complete the support. AMEN.

Through these Revered and mystical name of God
AOVRRZ and aloa
AMEN
500□
ΔΔΔ□
500□
500□
500

[69]

Meridionalium QVATVOR good ANGELORVM
invitation Quorum each, Vnius ELEMENTI
all living creatures and their use knows

O messenger of God, truth and goodness full of (you say) Ô MSAL or MSMAL:
Haba, or IanB: IZXP or IZIXP; and antimony, whether our eyes, be thou ruler, who is
in the southern part of the Universe, so that each of you, in one of the 4 great elements
of the world, or of the uterus, a special gift or to have its own office, peculiarem
skill; Knowledge, power, and the authority for his own possession: Ô tu MSAL, or
MSMAL, Angel, very clearly, who oim in the southern air of the living, has different
forms all well known to Us, and such as are the use of away from our God, and the
other on account of the vtilitates cre & au, L; they were, feel perfectly: But you
illustrious Haba or IanB who oTm in the southern AQVA genuses, vsusque know to
be true: and, you signal IZXP or IZIXP, who lives in the southern oTm enjoying
various species, and to whom the function, a to our God, was created, exactly
understand, finally, Ô tu PMOX or PMZOX, radiant angel of God, who is the most
secret FIRE South, efficacissimamque of life and property, fully known to be given :
O you (I say) we are all, who believe in God, the Creator of our ministers who are in
the southern of the world in part, the elements mentioned above, and other many other
subjects, the four elementorvm the mysteries and secrets, the Almighty, the Creator,
from our way of your Officijs and Sciences, granted, assigned, and appointed to those
who understand; and the things that are, for the praise, honor, and glory, and love for
the human race of the big part of your charity, and to us the most, (making a sign to
God,) be able to obtain for them, and make them clear to them, by word (as you
know) Celestique his voice, and to be looked for from you, for this, he spurred on:

☞ Therefore, I, John Dee, a most ardent lover of this kind of secrets, and an
investigator (and in particular for the sake of honor, and the praise of the glory of God
is our) In the same God, and the name of our Creator, to all of you, and each of

them, already mentioned, we humbly pray; It is in the Holy Name of the Lord our God, and LLPIZ SPMNIR from your ego (the aforementioned Giovanni) requires a low place, and with confidence I ask, VT at what time of my life (after this time) did make the world to come, but your oim, all or any of your people, through these things, and the holy names of God SPMNIR LLPIZ requisuero sought the presence and kind, personal, visible appearing to me, any of my petitions (you already mentioned, the specific duties and functions, whether your special powers sciences or who concernentium) of accomplishment, satisfaction, execution of a clear, complete and clear: Those are all and sundry the said my petitions addressed at home, good to admit, it was manifestly do, to fulfill with love, and perfectly willing to carry out: amen:

Through these Revered and mystical name of God,
SPMNIR and LLPIZ

AMEN

500□

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500□

500□

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[70r]

West OVATVOR good ANGELORVM
invitation Quorum each, Vnius ELEMENTI
all living creatures and their use knows.

O you, the angels of God, truth and goodness, full of (you say) Ô XPCN, or XPACN: Vasa, or Vaasa: to be given, or daspo, and thousands, or have dominion over the western portion of the RNDIL who in the world , so that each one of you in one of the 4 the major elements of the world, or of the mother, it is a gift to have its own special, office or the office to have a special skill, knowledge, power, and the authority for his own possession: Ô tu XPCN or XPACN, Angel, very clearly, in the West, it is the air that oim who lives, has different forms all well known to Us, and such as the use of our God, and the other for men vtilitates created, you will feel perfectly: But you illustrious EQUIPMENT or Vaas who oTm species living in the West AQVA, vsusque recognize true, and you remarkable meat or daspo who oTm in western countries, who enjoy a variety of species of life, and to whom the use, that they created for our God; exactly understand a word Ô you thousands or RNDIL brilliantly Angels of God, that Western FIRE secret, efficacissimamque vital property,

you have fully known . O you (I say), all the faithful, of God, and the Creator of our Ministers who are situated in the West part of the Universe, the elements mentioned above and the other a very large number, the four elements the mysteries and secrets, your Officijs and Sciences, from our way of the Almighty, the Creator, is granted, assigned, and their deputies, understand, and those who, for the praise, honor, and glory, and in the big part of your charity towards the human race, and to us of the greatest (with the permission of God) be able to obtain for them, and make them clear to them, by word (as you know) and celestial voice, in order to be looked for from you, mood. Therefore, I, John Dee, a most ardent a lover and an investigator of this kind of secrets (and in particular for the sake of God, have nothing but praise, honor, and the glory) of God, and of our Creator in the name of the same, all of you, each and every one, already mentioned, humbly I beg you: It is in us the Holy One of God, the names, IAAASD, and the ATAPI, from your ego (the aforementioned Giovanni) requires a low place, and with confidence I ask, VT at what time of my life (after this time) did make the world to come, but your oim, all or any of your people, through these holy names of God, and the ATAPI requisuero IAAASD and sought the presence of benign, personal, visible Apparitionem me: my petitions of any kind (you have already said, the specific duties and functions, or sciences, your special powers or who concernentium) of accomplishment, satisfaction, and execution clear, complete and clear: **the same** for all and sundry said my petitions, courtesy alone, clearly show, lovingly fulfill, and perfectly willing to do. AMEN.

Through these Revered and mysteries of the names
IAAASD and ATAPI

AMEN

500□

ΔΔΔ□

500□

500□

500

[70v]

Northern QVATVOR good ANGELORVM
invitation, each one of these ELEMENTI
all living creatures and their use knows.

O you, the angels of God, of the truth and the goodness of their heart: you call the
O address, or to go to: sispes, or SIOSP: Pali; or Paul, and mite, or an acre, that thou

ruler, even in the northern part of the Universe, so that each one of you in one of
4: The major elements of the world, or of the mother, It is a gift to have its own
special, office or the office to have a special skill, knowledge, power, and the
authority for his own possession: O tu adres, or to approach the Angel, very clearly,
had taken into consideration all the different species, living and who have oim of
bronze: in the North, and those whom he the use of our God, and explain why men
vtilitates, creating perfectly perceive you, illustrious sispes or SIOSP who oTm in
northern AQVA genuses, vsusque recognize true, and you remarkable Pali, or Paul,
who in the oTm north of the life of the world who enjoy a variety of species, and
according to which the use, that they created for our exactly do you understand from
God: and finally, Ô tu Acar, or acra, the angels of God shines forth, the northern parts
of the vital property of IGNIS is the most secret efficacissimamque fully known to be
given : to you, (I say), all the faithful of of God, and the Creator of our ministers, and
for those in the northern part of the Universe, the elements mentioned above, and
other many other subjects, 4 Elements of the mysteries and secrets, your Officijs and
Sciences, from our way of the Almighty, the Creator, is granted, assigned, and
appointed to those who understand and those that are, to the praise of God, honor, and
glory, and in the big part of your charity towards the human race, but to us the most,
(the governor making to God) be able to obtain for them, and make them clear to
them, by word (as you know) to be looked for by you are called to the heavenly, he
spurred on. I am, therefore, John Dee, a most ardent a lover and an investigator of this
kind of secrets (and in particular, for the sake of God, have nothing but praise, honor,
and the glory) of God, and of our Creator in the name of the same, all of you, and each
of them, already mentioned, we humbly pray, and through us the Holy One of God the
names of the RZIONR and NRZFM, from your ego (the aforementioned Giovanni)
requires a low place, and with confidence I ask, VT at what time of my life (after this
time) did make the world to come, all of you or any of your people, through these
things, and the holy names of God RZIONR NRZFM, requisuero and the waste,
kindly presence, the person to me conspicuous appearance Petionumque charge
whatever (you already mentioned, the specific roles and functions, whether your
special powers sciences or who concernentium) of accomplishment, satisfaction, and
execution show, full and perfect: **Those** are all my petitions and said sinquulas
disposition to grant clearly show, lovingly fulfill, and perfectly willing to do: AMEN

Through these Revered and mysteries of the names
RZIONR and NRZFM,

AMEN

500□

ΔΔΔ□

500□

500□
500

[71]

SIXTEEN names estate ANGELORVM
in COMMIXTIONIBVS NATVRARVM
Experts & intrusiveness exist.

The name of the divine ERZLA

EAST Rzla
 zlar 1
 Larz
 Arzl

The name of the divine EBOZA

MIDDAY Boza
 A Ozab
 Zabo
 Aboz

The name of the divine ATAAD

SETTING Taad
 Oh Aadt
 adta
 Dtaa

The name of the divine adopt

septentr Dopa
 opad N
 Po
 adopt

[71]

East QVATVOR good ANGELORVM
invitation, in COMMIXTIONIBVS
NATVRARVM, the experts and the powerful

You QVATVOR faithful Veracesque Almighty God, our Creator Ministers RZLA,
zlar, LARZ and ARZL, which is in the eastern part of the Universe, in
NATVRARVM COMMIXTIONIBVS. pertissimi and unconstitutional are : I, John

Dee, of our Creator, devoted servant of the Creator of our omnipotence, of our God, and the name of ERZLA through the mystical, from the humbly to all of you I ask each and every one, and they were greatly I beseech thee, in the time of my life from now on any VT through the name of our God, the Mystical ERZLA, you, or any of them, or some of you all: I, (the aforesaid John) shall call by name or Invocauero; to me (said John), and affectionate, and calm, to meet, a visible object as you want to appear in person: And so for me, (the aforesaid Giovanni) me worthy to be your friends, and it was favorable, my petitions addressed and whatever the nature of the mixture of all the Old Testament, the secrete of natural and other (One of the best things, which you are the Creator, your knowledge of intelligence and disposition committed to your Officijs appointed as the ministry) breed quickly, fully, completely, and perfectly perform, fulfill perficereque support. AMEN

Through this holy place, and the name of the mysteries of God,

ERZLA,

AMEN

500□

ΔΔΔ□

500□

500□

500

[72r]

Meridionalium QVATVOR good ANGELORVM
invitation, in COMMIXTIONIBVS na-
TVRARVM, experts and powerful they are.

O you QVATVOR, the faithful have Veracesque of almighty God, the Creator of our ministers, Bosa, OZAB, Zabo and ABOZ, those in the southern part of the Universe, in the NATVRARVM COMMIXTIONIBVS of the most experienced and powerful are : I, John Dee, the same of our Creator, so devoted a servant, Thus the of our Creator omnipotence, by the mystic, and the name of the Lord our God, EBOZA, from your humility, to each and all are required, and was very angry with I beseech thee, VT is under consideration, from now on, the time of my life, through the name of our God, Mystical, EBOZA, you, or any of them, or any of you, I (John the aforesaid) shall call the nominal, or Invocauero: to me, (the aforesaid Giovanni) Benigni, and calm us to meet, and visible to be seen by the person you want to: and so for me, (the aforesaid Giovanni) me worthy to be your friends, and it was favorable, my petitions addressed and whatever the nature of the mixture of all the VT, and other the secrete of natural (which, nr One of the best the Creator, your

knowledge, intelligence, and device a he joined battle, and will, as it were appointed, and the ministry Officijs) very early, well, in a fuller plan & do the egurave ;, and perfectly, to fulfill them, perficereque yours; AMEN

By the name of the saint, and the mystical,
EBOZA,
AMEN
500□
ΔΔΔ□
500□
500□
500

[72]

Occidentatalium [sic] QVATVOR good ANGELORVM
invitation that the COMMIXTIONIBVS
NATVRARVM, experts, and more powerful *

You QVATVOR faithful Veraceque Almighty God, our Creator Minister Taad,
AADT, adta and DTAA, which is in the western part of the Universe, in
NATVRARVM COMMIXTIONIBVS Peritissimi and unconstitutional are : I, John
Dee, of our Creator, devoted servant through the GOD our Creator, Oninipotentiam,
and by the name of our ATAAD the mysteries of God, that all of you and in
particular, I ask humbly ask for and they were sore, that we some kind of (after) the
time of my life, Mystical ATAAD by the name of the Lord our God, and you, or its
affiliates, or any of you, I, (the aforesaid John) shall call the nominal, or Invocauero:
to me, (the aforesaid Giovanni) Benigni, and calm us to meet, and visible to be seen
by the person you want to: and so for me, (said John) to be friends; it was favorable,
and it please you: and whatever petitions addressed all my VT, De the mixture of
natures, and others secrete of natural (which, nr One of the best the Creator, your
knowledge, of intelligence, and device a sins; and of the ministry and your own, as it
were appointed Officijs) very early, well, fully, completely, and perfectly service, to
fulfill them, you want to perficereque: AMEN

By the Holy Spirit, and the name of the mysteries of God,
ATAAD,
AMEN
500□
ΔΔΔ□

500□
500□
500

[73]

Northern QVATVOR good ANGELORVM
invitation, in COMMIXTIONIBVS
NATVRARVM experts and powerful they are.

O you QVATVOR This is a faithful, veracesque of almighty God, the Creator of our
ministers, dopa, Lissonotus, the Po, and his adopted son, those in the northern part of
the Universe, in the nature of COMMIXTIONIBVS of the most experienced and
powerful are : I, John Dee, the same of our Creator, so devoted a servant, Thus the
omnipotence of our Creator, our God, and the name of his adopted son through the
mystical, from you all, and to each one, and in humility ask, and they were greatly I
beseech thee, that we some kind of (after) the time of my life, through the name of our
God, the Mystical his adopted son, and you, or its affiliates, or any of you, I, (the
aforesaid John) shall call by name or Invocauero: to me, (the aforesaid Giovanni)
Benigni, and calm us to meet, and visible by the person you want to appear it thus to
me (said John) to be friends; it was favorable, and it please you, my petitions
addressed VT, and hardships of all, of the nature of the mixture of , and other the
secrete of natural (nr One of the best things that the Creator, your knowledge,
intelligence, and device a committed any evil, and your own, and, as it were appointed
Officijs Ministerij) very early, well, we have completely, totally, and perfectly
service, to fulfill them, you want to perficereque: AMEN

By the Holy Spirit, the mysteries of God and the name of
his adopted son

AMEN

500□

△△△□

500□

500□

500

[73]

Emotion ANGELORVM good names
that are powerful in local CHANGE

The name of the divine EVTPA

EAST Vtpa
tpau 50
paut
Autp

The name of the divine Ephrem

MIDDAY Phra
A hrape
Raph
Aphr

The name of the divine ATDIM

SETTING Tdim
diffito N
Imtd
Mtdi

The name of the divine AANA

septentr Anaa
Naja 5
aaana
AANA

[74]

East QVATVOR good ANGELORVM
in local CHANGE
power invitation.

O you QVATVOR the faithful and noble of the Almighty, the Creator of angels, and are the ministers of the Lord, O VTPA, tpav, of arguing and Avtp, those in the East part of the Universe, in a special rule for him: the Creator and endowed præditique are remote from our experience, strength, and power, which from place to place, no matter what a man, or thing whatsoever, truly, I call, well, safely, and without the same man, or any other thing (so, set up locally, they are broad or a latae) Injuries at all, harm, offense, or damage to, be able to move or transfer the money, I am he, John Dee, the God of the Almighty God, our Creator, the gods, too, the servant of the humble, and, by the same God, hear our respected the majesty of the Creator, and in the divine and mystical EVTPA of the same name, to all of you and each of a, (prænominatis,), the sick are required, and ardently I beseech thee, VT whatever the future, the whole of my life at the time, the name of God, EVTPA, you, all, or some of you, or any one, shall call by name, or invocauero: to me, (the aforesaid Giovanni)

Benigni, and calm, to meet, of all things, to appear in person, and said to me (the aforesaid John) is so fond of me worthy to be, and it was favorable, my petitions addressed to you, have been made and that all and of making all kinds of local motion, or tHE CHANGE OF tHE pLACE IN LOCVM, and with other Secretary, (which shall be, in particular, away from our God, on account of his praise, honor, and the glory, they are entrusted with the task, the joining of the authority of, and disposition) Very early, well, truly, fully, perfectly, and do, fill them, you want to perficereque: AMEN

Of God through the Sacred, the Mystical name,
 EVTPA
 AMEN
 500□
 ΔΔΔ□
 500□
 500□
 500

[74]

Meridionalium QVATVOR good ANGELORVM,
in local CHANGE,
potentially invitation.

O you QVATVOR the faithful and noble of the Almighty, the Creator of our angels are, and the ministers of Phrae, hræpe, son, and Aphra, who developed in the southern part of the Universe, in a special rule for him: the Creator and endowed præditiq are remote from our experience, strength, and power, that from place to place, no matter what a man, or what kind of thing, are really and quickly, it is well, safely, and without the same individual or any other thing (yes, a place for broad or a latae) Injuries at all, to the injury of offending any one, or the loss of, a difficulty to carry it around, or transfer will be able to : I, John Dee , God, the Almighty, our Creator, and humble, too, the servant of the gods, by the precept of the Lord, the majesty of our Creator, Reverend Father, and in the divine and mystical of the same name, that leadeth to Ophrah, from your all and all things (prænominatis), the sick are required, and ardently I beseech thee, VT is under consideration, for the future of the whole of my life at the time, the name of God that leadeth to Ophrah, to you, all, or some of you, or any one, shall call by name, or invocauero: to me, (the aforesaid Giovanni) Benigni, and calm, to meet, the Church's visible Personaliterq to appear; I also have (said John) is so fond of me worthy to be, and it was favorable: all kinds of petitions addressed QVOD all, and my hands, and you have been made and must be made, in

the local motion, or IE PLACE OF THE CHANGE OF GOVERNMENT IN LOCVM
and other secret , (which is yours in a particular way, away from our God, for the sake
of of the same praise, honor, and glory, they are entrusted to, the joining of the
authority of, and disposition) Very early, well, truly, fully, perfectly, and do, fill them,
perficereque support. AMEN.

Through the gifts of God, mystical name,

Ephrem

AMEN

500□

ΔΔΔ□

500□

500□

500

[75r]

West QVATVOR good ANGELORVM.
in local CHANGE
power Invitation

O you QVATVOR the faithful and noble of the Almighty, the Creator of our angels
are, and the Ministers, TDIM, diffito, IMTD, and MTDI, dominant in a particular way
those in the western part of the Universe: and from our way of the Creator, are
restricted by præditique you have special skills, the power, and the power, which is
out of the place the place, no matter what a man, or thing of any kind, really, quickly,
well, safely, and without the same individual, or any other thing (yes, a place for a
broad, wide) Injuries at all, to the injury of offending any one, or the loss of, soft,
carry it around, or be able to transfer the : I, John Dee, the omnipotence of God, our
Creator, the gods, too, the servant of the humble, and, by the same God, hear our
respected the majesty of the Creator, and in the divine and mystical of the same name,
ATDIM, that all of you and all things (prænominatis), the sick are required, and I ask
ardently , any VT (for the future) of the total of my life at the time, the name of God
ATDIM, you, all, or some of you, or any one, shall call by name, or invocauero, thou
to me (said John) Benigni, and calm us to meet: to appear visible in person: I also
have (the aforesaid John) is so fond of me worthy to be, and it was favorable: all men
and all kinds of petitions addressed my hands, have been done, and done, is in the
local motion, or change from one place to another, and with other Secretary , (which,
shall be, in particular, away from our God, on account of the praise of the glory of the
same , and the glory, they are entrusted to, the joining of the authority of, and

disposition) Very early, well, truly, and perfectly to do, to accomplish this, you want to perficereque: AMEN

Through the gifts of God and mystical name,

ATDIM

500□

ΔΔΔ□

500□

500□

500

[75]

Northern QVATVOR good
ANGELORVM in local MVTA-
TIONE POTENTIVM Invitation

O you QVATVOR the faithful and noble of the Almighty, the Creator of angels, and are the ministers of the Lord, O, Anaa, Naja, aaana, and the AANA, those in the northern part of the Universe, in a special rule for him: and from our way of the Creator, are restricted by præditiue you have special skills, the power, and the power, is, in respect to one place to another, no matter what a man, or thing whatsoever, truly, I call, well, safely, and without the same individual, or any other thing (yes, a place for a broad, wide) Injuries aliqua harm, offense, either do them injury: Be moved, carry it around, or transfer, be able to : I, John Dee, the omnipotence of God, our Creator, is also devoted and humble servant of the, by the precept of the Lord, of our Creator, To the reverend AANA the majesty of the name of the same, and in the divine and mystical, from you, all, and each of the (prænominitis), the sick are required, and have a burning desire, VT is under consideration, from now on, the whole of my life at the time, the name of God, AANA, you, all, or some of you, or one of his, and in particular, shall call, or Invocauero: to me, (the aforesaid Giovanni) Benigni , and calm us to meet, appear visible in person, and for me, (said John) is so fond of, and be worthy of beloved, all men and all kinds of petitions addressed my hands, you, they, and do in the local motion, or CHANGE OF LOCVM out of the place, and with other Secretary (that is, your , in particular, away from our God, for the sake of honor, and the praise of the glory of the same are entrusted to, the joining of the authority of, and disposition) Very early, well, truly, fully and perfectly do the, you want to fulfill the perficereque.

AMEN

Through God's holy and mystical name,

AANA
AMEN
500□
ΔΔΔ□
500□
500□
500

[76r]

SIXTEEN good ANGELORVM names
in ARTIBVS mechanics
experts and power

The name of the divine HCNBR

EAST Cnbr
A NBRC
Brcn
Rcnb

The name of the divine HROAN

MIDDAY Roan
Oanr 100
anro
Nroa

The name of the divine PMAGL

SETTING Magl
Aglm 1000
Glma
lmago

The name of the divine PPSAC

septentr PSAC
often 5
ACPS
Cpsa

[76]

Oriental: 4: Good ANGELORVM
in ARTIBVS mechanics experts
and potential invitation

O you: 4: veracesque of God the Almighty, the Holy One, the Creator of us, ministers,
and CNBR, NBRC, BRCN, and RCNB, those in the East part of the Universe, and
was charged to a special commission of the ministry you have received from you, our
God, in the perfect knowledge of MECHANICARVM ARTIVM of all, whether it is
to be exercised , than is to be imparted, must be taught, communicandaque, belong to
God have nothing but praise, honor, and glory , I, John Dee, our Creator, and is
baptized, inscriptusque servant: she has a most wisely and faithfully, and the power at
the service desiring to go on (to the advantage of good men, and the elect, the source
of consolation: but to the wicked, the enemies of God the Almighty, and in our,
shame, and confusion) for from you all, prænominatis, and in humility ask, was very
angry, and this sacred synod ardently beseech thee, by the same God, the Almighty,
the Creator of our holy and mystical wisdom, and the name of it through this HCNBR:
as will later, at what time of the whole of my life, I, (the aforementioned Giovanni) to
you, all, some of you, or any, and in particular, by the fact of God (called a) shall call
the name of HCNBR, or invocauero: to me, (the aforesaid Giovanni) Benigni,
Placidus, appearing in person visible, must be present instantaneously, and made
myself known : it seems to me, moreover, so you want to be your friends, and it was
favorable: QVOD my all, and to all kinds of petitions addressed to you, some of you,
or to one of the tables, faciendasque, of the device by which the mechanic, the
conclusion at all, or of mechanical experiments, although they may , for the same (I
~~mean the petitions addressed my Diet)~~ at once , are truly, fully, manifestly, and
perfectly service, fill them, you want to perficereque: AMEN

From the mystery of God 's wondrous,
HCNBR,
AMEN,
500□
ΔΔΔ□
500□
500□
500

MERIDIONALIVM: 4: BONORVM ANGELORVM,
in ARTIBVS mechanic experts,
and potential invitation

O you: 4: Ghost, veracesque of God the Almighty, the Creator, the Lord, the ministers of Roan, OANR, anro, NROA, those in the southern part of the Universe, and enjoined to you peculiare been committed the ministry you have received from the Lord our God, in all the arts MECHANICARVM experience is perfect, so is to be exercised, than is to be imparted communicandaque, belong to God have nothing but praise, honor, and the glory of : I, John Dee, our Creator, and was baptized, inscriptusque servant, and it is by faith, with wisdom, and the power at the service desiring to be, (to the advantage of good men, and of the elect, the source of consolation: but to the evil in our of the Almighty, the enemy of God, shame, and confusion,) for from you all, prænominatis, and in humility ask, was very angry, and this sacred synod ardently beseech thee, by the same God, the wisdom of the Almighty, our Creator, and in this way the name of the holy and mystical, HROAN, that we, from now on, no matter what time of the whole of my life, I, (the aforementioned Giovanni) to you, all, some of you, or any, and in particular, by the fact of God (called a) the name of the HROAN, shall call or invocauero: to me, (the aforesaid Giovanni) Benigni, Placidus, appearing in person visible, must be present instantaneously, and keywords show up: to me, it was favorable and, moreover, you want to be your friends as well: QVOD my all, and to all kinds of petitions addressed to you, some of you, or to one of the tables, faciendasque, (de Arte some of the mechanics, the conclusion at all, or any of mechanical experiments) , as soon as spring, in a fuller manifestly and perfectly to perform, to accomplish this, perficereque support. AMEN

Through the Mystical name

HROAN

AMEN

500□

ΔΔΔ□

500□

500□

500

Occidentalivm: 4: 'Of goods ANGELORVM,
in the ARTIBVS mechanic experts,
and is, and is an invitation.

QVATVOR you, O Holy Spirit, veracesque of God the Almighty, the Creator, the Lord, ministers, and Maglia, AGLM, GLMA, Image, those in the western part of the Universe you have a special, away from our God, to you is entrusted to, and committed to him by the ministry, professional and skill of all the MECHANICARVM perfect, so is to be exercised, communicandaque the teaching of which is to be imparted, for the have nothing but praise, honor, and glory , I, John Dee, and was baptized of our Creator, inscriptusque servant said to him the same faithfully, prudently, and with great power, when he would be placed at (the source of consolation to the benefit of and the choice of good men: but to God the Almighty, and in our evil, of the enemy, to all of you :) A sense of shame, and shame me, prænominatis, and in humility ask, was very angry, and this sacred synod ardently beseech thee, by the wisdom of the Almighty, the same God, our Creator, and by the truth of his Holy Spirit, the mystical name of the PMAGL, that we, from now on, no matter what the time of my whole life; I, (the aforementioned Giovanni) to you, all, some of you, or any, and in particular, by the fact of God (called a) shall call the name of PMAGL or Invocauero, As I live, (the aforesaid Giovanni) Benigni, Placidus, appearing in person visible, must be present instantaneously, and keywords show up: To me, (See further) so you want to be your friends, and it was favorable, my petitions addressed any the list of all persons and all, but for you, some of you, or to one of the tables, faciendasque (de Arte some mechanics, the conclusion at all, or of mechanical experiments, no matter what), Spring, full, manifestly, perform perfectly fulfill perficereque think: AMEN

By the mystic name of the god

PMAGL,

AMEN

500□

ΔΔΔ□

500□

500□

500

SEPTENTRIONALIVM: 4: 'Of goods ANGELORVM,
in the ARTIBVS mechanic experts,
and is, and is an invitation.

You QVATVOR Veracesque Holy God Almighty, our Creator Minister PSAC, often,
ACPS and the CPSA, which is in the northern part of the Universe, you have a special
God, you appointed and entrusted to the ministry, the ARTIVM all
MECHANICARVM expertise perfect, so the exercise, rather than imparting are to be
taught, communicandaque, belong to God have nothing but praise, honor, and the
glory of the , I, John Dee, our Creator, and was baptized, inscriptusque servant said to
him the same faithfully, prudently, and with great might be placed at the Desiring to
be, (the source of consolation to the advantage of good men, and the elect: but to the
evil, and our of the Almighty, the enemy of God, a sense of shame, and confusion) for
from you all, prænominatis, and in humility ask, was very angry, and this sacred
synod ardently beseech thee, by the same Holy Spirit of God the Creator who is our
omnipotent and mystical wisdom, and the name of it through this, PPSAC, that we,
from now on, no matter what time of the whole of my life, I, (the aforementioned
Giovanni) to you, all, some of you, or any, and in particular, by the fact of God (was)
the name of, PPSAC, shall call, or Invocauero: to me, (the aforesaid Giovanni)
Benigni, Placidus, appearing in person visible, must be present instantaneously, and
keywords show up: it seems to me, moreover, , so you want to be your friends, and it
was favorable, my petitions addressed any the list of all persons and all, but for you,
some of you, or to one of the tables, faciendasque (de Arte some mechanics, the
conclusion at all, or of mechanical experiments, no matter what), Spring, full,
manifestly, and perfectly do the , fill them, you want to perficereque: AMEN

From the mystery of God 's wondrous,

PPSAC:

AMEN

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[78]

THE NAMES OF SIXTEEN BONORVM ANGELORVM
the Secretary of all, men
and power experts

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-----
The name of the divine HXGZD
-----
EAST Xgzd
    A Gzdx
    Zdxg
    Dxgz
-----
The name of the divine Hiao
-----
MIDDAY Iaom
    Aomi S
    omia
    Miao
-----
The name of the divine PNLRX
-----
SETTING Nlrx
    Lrxn 1
    Rxnl
    Xnlr
-----
The name of the divine PZIZA
-----
septentr Zina
    Izaz R
    Zazi
    Aziz
-----

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[79]

Eastern: 4: 'Of goods ANGELORVM, in the
secret things of men of understanding, the experts,
and is, and is an invitation.

O you: 4: of an angel, of skilful veracesque the omnipotence of God, (and the same, oh you the ministers of our Creator (I say) XGZD, GZDX, ZDXG and DXGZ, in the east part of the Universe, to the great, and the insignia of their office or special office, by the same our God, to a secret to the man, (of the order of the state or condition he may be, whatever) should be understood, and a fuller understanding of : I, John Dee, the servant of the same God, the gods, shall not go in, led by, nor of the state of the rest of men, Secretary enterprises, the acts of the, which befall them, the good things, and evils, the same in any way, carefully chosen (Unless, as much as ipi Commonwealth of England. Christian, in all or in part, it shall be necessary or useful, or that it will be able to, such things from me; and to the aforesaid Giovanni, known, known intelligique) from you, prænominatis 4, all men, and sinqulis, I, (the aforesaid John) by the omniscience of our God, and by the mystical name of the same, HXGZD, and in humility ask, and they were greatly I beseech thee, VT is under consideration,

from now on, the whole of my life at the time, all of you, some of you, or its affiliates, by the aforesaid God 's wondrous HXGZD, shall call or invocauero: Immediately , he kindly and calmly to meet me, as a personal and visible, to appear, and at the request of my all and whatsoever (down to you, some of you, or some of, fact, faciendasque) Secretary of any of a man is, the state of, Conditioneque, quickly, truly, fully, perfectly, for this service, to fulfill the , perficereque think: AMEN

By the Holy Spirit, and the name of the mysteries of God,
HXGZD,
amen *
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[79]

MERIDIONALIVM: 4: Good ANGELORVM
Hoima understand experts in secret
and powerful invitation.

O you: 4: the angel's intelligence, with veracesque of the Almighty God, the Creator, and the same of our governments, to you, (I say) IAOM, AOMI, Sub, and Miao, in the southern part of the Universe, to the great and special, and by the same God, our God, is characterized of their office or the Office of the In SECRETIS Hoima (all sorts of state or condition he may be) should be understood, and a fuller understanding of: I, John Dee, the servant of the same God, the gods, shall not go in, led by, or with the other people in the state, Secretary enterprises, the Acts, the issue of (the good things, and evils) is a searcher of the same in any way concerned about (except in so far as ipi Commonwealth of England. Christians, and in the whole, or part of it, it shall be necessary or useful, or that it will be able to, such things from me; and to the aforesaid Giovanni, known, known, intelligique) for from you prænominatis 4, each and every one, for the Lord our God omniscience, and by the mystical name of the same, Hiao, and in humility ask, and they were greatly I beseech thee, the future of the whole of my life in any time of the Old Testament, all of you, some of you, or its affiliates, by the aforesaid Hiao the name of God, shall call, or invocauero, at once, by a kind and calm I possess, the personal and visible, appear, and answer any and all of my (to you, some of you, or some of, made faciendasque) of any one of the secrets of man, the state, conditioneque, Very early, truly, fully and perfectly do the, fill them, you want to perficereque: AMEN:

By the holy place, and the name of the mysteries of God,

Hiao,
AMEN,

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[80r]

Occidentalivm: 4: Good ANGELORVM
in secret Hoima understood, experts
and powerful invitation.

You .4. The angels of skilful, veracesque of almighty God, the Creator of our ministers of the same, Oh, you (I say) NLRX, LRXN, RXNL, and XNLR situated in the West part of the Universe, to the great and special, and by the same God, our God, is characterized of their office or the office, in the covert of Hoima (any of the Order of, state, or condition he may be) should be understood, and fully to be known, I, John Dee, the gods, the servant of the same God, shall not go in, led by, or with the other people in the state, Secretary enterprises, the Acts, the campaign, for (the good things, and evils) afraid of the same in any way, that is a searcher (except in so far as ipi Commonwealth of England. Christians, and in the whole, or part of it, it shall be necessary or useful, or that it will be able to, of such things by me, (the said John,) be known, recognized, intelligique) from you, prænominatis 4, each and every , by the omniscience of our God, by means of a mystical name of the PNLRX and humbly ask, and they were greatly I beseech thee, VT is under consideration, from now on, the whole of my life at the time, all of you, some of you, or its affiliates, by the aforesaid God 's wondrous PNLRX, shall call, or Invocauero: Immediately at home, good, and calmly to me to be present, the personal, and visible, to appear, and at the request of my all, and by any number (up to you, some of you, or some of the tables were the faciendasque) of any man 's Secretary of state, conditioneque: Very early, truly, fully, perfectly, for this service, to fulfill the , perficereque think: AMEN :

By the name of the Holy One of God, and the mystical,

PNLRX

AMEN

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[80]

SEPTENTRIONALIVM: 4: 'Of goods ANGELORVM,
experts in the secrets of Hoima is to be understood,
and is, and is an invitation.

You .4. The angels of skilful veracesque, the Almighty, Del, and the same of our
Creator are the ministers of: O, you (I say) Zina, IZAZ, Zazie, and Aziza in the
northern part of the Universe, our great and signed with a special gift from God, the
same, that is, the Office of the, In the secret things of men (of any of the Order of,
state, or condition he may be) should be understood, and a fuller understanding of : I,
John Dee, the servant of the same God, the gods, shall not go in, led by, or with the
other people in the state, the secrets of enterprises, actions, and events; (good malisue)
that is a searcher in any way concerned about: (EXCEPT SO FAR AS ipi
Commonwealth of England. Christians, and in the whole, or part of it, it shall be
necessary or useful, or that it will be able to, such a man not to know, to learn,
Intelligique) from you, prænominatis 4, each and every , by the omniscience of our
God, and by the mystical name of the same, PZIZA, and in humility ask, and they
were greatly I beseech thee, VT is under consideration, from now on, the whole of my
life, at the time, all of you, some of you, or its affiliates, by the aforesaid God 's
wondrous, PZIZA, or shall call invocauero Immediately, he kindly and gently, to me,
to meet, personal, and visible, keywords show up: my hands, all of you, and answer
any (to you, some of you, or some of the tables were, faciendasque) the secret of a
man, the state, Conditioneque: Very early, indeed, in a fuller and perfect service, to
fulfill perficereque think: AMEN :

By the name of the Holy One of God, and the mystical,

PZIZA

AMEN

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A LETTER,

Containing a most briefe Discourse Apologeticall, with a plaine Demonstration, and feruent Protestation ,for the lawfull, sincere, very faithfull and Christian course, of the Philosophicall studies and exercises, of a certain studious Gentleman: An ancient Seruant to her most excellent Maiesty Royall.

Pro eo, vt me diligent, detrahebant mihi: [drawing] Ego autem Orabam. Psalm. 108.



To the most Reuerend father in God, the Lord Archbishop of Canturbury, Primate and Metropolitane of all England, one of her Maiesties most honorable priuy Counsaile: my singular good Lord.



Most humbly and hartily I craue your Graces pardon, if I offende any thing, to send, or present vnto your Graces hand, so simple a discourse as this is: Although, by some sage and discreet my friends their opiniō, it is thought not to be impertinent, to my most needfull suites, presently in hand, (before her most excellent Maiesty Royall, your Lordships good Grace, and other the Right honorable Lordes of her Maiesties priuy Counsaile) to make some part of my former studies, and studious exercises (within and for these 46, yeeres last past, vsed and continued) to be first knowne and discouered vnto your Grace, and other the Right honorable my good Lordes, of her Maiesties priuy Counsaile: And, Secondly , afterwarde, the same to be permitted to come to publique view: Not so much, to stop the mouthes, and, at length to stay the impudent attemptes, of the rash, and malicious deuisers, and contriuers of most vntrue, foolish, and wicked reports, and fables, of, and concerning my foresaid studious exercises, passed ouer, with great, (yea incredible) paines, trauels, cares, and costs, in the search, and learning of true Philosophie; As, therein, Só, to certifie, and satisfie the godly and vnpartiall Christian hearer, or reader hereof: That, by his own iudgement, (vpon his due consideration, and examination of this, no little parcell, of the particulars of my foresaid studies, and exercised philosophicall annexed) He will, or may, be sufficiently informed, and perswaded; That I haue wonderfully labored, to finde, follow, vse, & haunt the true, straight, and most narrow path, leading all true, deuote, zealous, faithfull, and constant Christian students, *ex valle hac miseriæ, & miseria istius vallis: & tenebrarum Regno; & tenebris istius Regni, ad montem sanctum Syon, & ad cælestia tabernacula.* All thanks, are most due, therefore, vnto the Almighty: Seeing, it so pleased him, (euen from my youth, by his diuine fauor,

grace, and helpe) to insinuate into my hart, an insatiable zeale, & desire, to knowe his truth: And in him, and by him, incessantly to seeke, and listen after the same; by the true philosophicall method and harmony: proceeding and ascending, (as it were) *gradatim*, from things visible, to consider of thinges inuisible: from thinges bodily, to conceiue of thinges spirituall: from things transitorie, & momentarie, to meditate of things permanent: by thinges mortall (*visible and inuisible*) to haue some perceiuerance of immortality. And to conclude, most briefly; by the most meruailous frame of the *whole World*, philosophically viewed, and circumspectly wayed, numbred, and measured (according to the talent, & gift of God, from aboue allotted, for his diuine purposes effecting) most faithfully to loue, honor, and glorifie alwaies, the *Framer*, and *Creator* thereof. In whose workmanship, his infinite goodness, vnsearchable wisdome, and Almighty power, yea, his euerlasting* [In marg: Paule to the Rom. Cap. 1. verse 19. 20.] power, and diuinity, may (by innumerable meanes) be manifested, and demonstrated. The truth of which my zealous, carefull, and constant intent, and endeuour specified; may (I hope) easilie appeare by the whole, full and due suruey, and consideration of all the Bookes, Treatises, and discourses, whose Titles onely, are, at this time, here annexed, and expressed: As they are set down in the first Chapter, of an other little *Rhapsodicall* Treatise, intituled, *The Cōpendious Rehearsall*, &c. written aboue two yeares since: for those her Maiesties two honorable Commissioners; which her most excellent Maiesty had most graciouslie sent to my poore Cottage, in Mortlake: to vnderstand the matters, and causes at full; through which, I was so extreamely vrged to procure at her Maiesties handes such honorable Surueiors & witnesses to be assigned, for the due prooffe of the contents, of my most humble and pitifull supplication, exhibited vnto her most excellent Maiesty, at Hampton Court, *An. 1592. Nouemb. 9.* Thus therefore (as followeth) is y^e said 6. Chapter there, recorded.

My labors and paines bestowed at diuers times, to pleasure my natie Countrey: by writing of sundry Bookes, and Treatises: some in Latine, some in English, and some of them, written, at her Maiesties commandement.

Of which Bookes, and Treatises, some are printed, and some vnprinted. The printed Bookes, and Treatises are these following:

1. Propædeumata Aphoristica, De præstantioribus quibusdã Naturæ virtutibus. -- Aphorismi. 120. -- Anno, 1558.
2. Monas Hieroglyphica, Mathematicè, Anagogicèque explicata; ad Maximilianum (Dei gratia) Romanorum, Bohemiæ, & Hungariæ, Regem sapientissimum an. 1564.
3. Epistola ad eximium Ducis Vrbini Mathematicum (Fredericum Commandinum) præfixa libello Machometi Bagdedini, De superficierum

Diuisionibus; edito in lucem, opera mea, & eiusdem Commandini Vrbinatis; Impressa Pisauri -- Anno -- 1570.

4. The Brytish Monarchy (otherwise called the Petty Nauy Royall:) for the politike security; abundant wealth, and the triumphant state of this kingdome, (with Gods fauor) procuring -- Anno -- 1576.
5. My Mathematicall præface annexed to Euclide, (by the right worshipfull Sir Henry Billingsley Knight, in the English language first published) written at the earnest request of sundry right worshipfull Knights, and other very well learned men. Wherein are many Arts, of me, wholly inuented (by name, definition, propriety and vse,) more then either the Græcian, or Roman Mathematiciens, haue left to our knowledge -- Anno -- 1570.
6. My diuers & many Annotations, and Inuentions Mathematicall, added in sundry places of the foresaid English Euclide, after the tenth Booke of the same -- 1570.
7. Epistola præfixa Ephemeridibus Ioannis Felde Angli: cui rationem declaraueram Ephemerides conscribendi. 1557.
8. Paralaticæ Cōmentationis, Praxeosq; Nucleus quidā. 1573.

The vnprinted Bookes and Treatises, are these:

some, perfectly finished: and some, yet vnfinished.

1. The first great volume of Famous and rich Discoueries: wherein (also) is the History of King Salomon, euery three yeeres, his Ophirian voyage. The Originals of Presbyter Ioannes: and of the first great Cham, and his successors for many yeeres following: The description of diuers wonderfull Iles, in the Northen, Scythian, Tartarian, and the other most Northen Seas, and neere vnder the North Pole: by Record, written aboue 1200. yeeres since: with diuers other rarities -- Anno -- 1576.
2. The Brytish Complement, of the perfect Art of Nauigation; A great volume: in which, are contained our Queene Elizabeth her Arithmetical Tables Gubernauticke: for Nauigation by the Paradoxall compasse (of me, inuented anno 1557.) and Nauigation by great Circles: and for longitudes, and latitudes; and the variation of the compasse finding most easilie, and speedily: yea, (if neede be) in one minute of time, and sometime, without sight of sunne, moone, or star; with many other, new and needefull inuentions Gubernauticke -- anno - 1576.
3. Her Maiesties Title Royall, to many forrain Cuntries, kingdomes, and prouinces, by good testimony and sufficient prooffe recorded: and in 12 Velam skins of parchment, faire written: for her Maiesties vse: and at her Maiesties commandement -- anno -- 1578

4. De Imperatoris Nomine, Autoritate, & Potentia: dedicated to her Maiesty -- anno -- 1579
5. Prolegomena & Dictata Parisiensia, in Euclidis Elementorum Geometricorum, librum primum, & secundum, in Collegio Rhemensi -- anno -- 1550.
6. De vsu Globi Cælestis: ad Regem Edoardum sextum. 1550
7. The Art of Logicke, in English -- anno -- 1547.
8. The 13. Sophisticall Fallaciās, with their Discoueries, written in English meter - - anno -- 1548.
9. Mercurius Cælestis: libri - 24. written at Louayn -- 1549.
10. De Nubium, Solis, Lunæ ac reliquorum Planetarum, immò ipsius stelliferi Cæli, ab infimo Terræ Centro, distantijs, mutuisq; interuallis, & eorundem omnium Magnitudine liber [figure 2], ad Edoardum Sextum, Angliæ Regem. Anno -- 1551.
11. Aphorismi Astrologici -- 300. -- anno -- 1553.
12. The true cause, and account (not vulgar) of Fluds and Ebbs: written at the request of the right honorable Lady, Lady Iane, Duchesse of Northumberland -- anno -- 1553.
13. The Philosophicall and Poeticall Originall occasions, of the Configurations, and names of the heauenly Asterismes -- written at the request of the same Duchesse. Anno. 1553.
14. The Astronomicall, & logisticall rules, and Canons, to calculate the Ephemerides by, and other necessary accounts of heauenly motions: written at the request, and for the vse of that excellent Mechanicien Maister Richard Chauncelor, at his last voyage into Moschouia -- anno -- 1553.
15. De Acribologia Mathematica; volumen magnum: sexdecim continens libros -- anno -- 1555
16. Inuentum Mechanicum, Paradoxum, De noua ratione delineandi Circumferentiam Circularem: vnde, valde rara alia excogitari perficique poterunt problemata. An. 1556.
17. De speculis Comburentibus: libri sex -- Anno -- 1557.
18. De Perspectiua illa, qua peritissimi vtuntur Pictores. 1557.
19. Speculum vnitatis: siue Apologia pro Fratre Rogerio Bachone Anglo: in qua docetur nihil illum per Dæmoniorum fecisse auxilia, sed philosophum fuisse maximum; naturaliterque & modis homini Christiano lictis, maximas fecisse res, quas indoctum solet vulgus, in Dæmoniorum referre facinora -- Anno -- 1557.
20. De Annuli Astronimici multiplici vsu -- lib. 2 -- Anno. 1557.
21. Trochilica Inuenta -- lib -- 2 -- Anno -- 1558.
22. [figure 3] -- lib -- 3 -- Anno -- 1558.
23. De tertia & præcipua Perspectiuæ parte, quæ de Radiorum fractione tracte -- libri -- 3 -- Anno -- 1559.

24. De Itinere subterraneo -- libri -- 2 -- Anno -- 1560.
25. De Triangulorum rectilineorum Areis -- libri -- 3 -- demonstrati: ad excellentissimum Mathematicum Petrum Nonium conscripti -- Anno -- 1560.
26. Cabalæ Hebraicæ compendiosa tabella -- Anno -- 1562.
27. Reipublicæ Britannicæ Synopsis: in English -- Anno. 1565.
28. De Trigono Circinóque Analogico, Opusculum, Mathematicum & Mechanicum -- libri __ 4 -- Anno -- 1565.
29. De stella admiranda, in Cassiopeæ Asterismo, cælitus demissa ad orbem vsque veneris: Iterumque in Cæli penetralia perpendiculariter retracta, post decimum sextum suæ apparitionis mensem -- Anno -- 1573.
30. Hipparchus Rediuius -- Tractatulus -- Anno. 1573.
31. De vnico Mago, & triplici Herode, eéque Antichristiano. Anno -- 1570.
32. Ten sundry and very rare Heraldical Blasonings of one Crest or Cognisance, lawfully confirmed to containe auncient Armes -- lib. 1. -- Anno -- 1574.
33. Atlantidis, (vulgariter, Indiæ Occidentalis nominatæ) emendatior descriptio Hydrographica, quàm vlla alia adhuc euulgata -- anno - 1580.
34. De modo Euangelij Iesu Christi publicandi, propagandi, stabiliendique, inter Infideles Atlanticos: volumen magnum, libris in distinctum quatuor: quorum primus ad Serenissimam nostram Potentissimamque Reginam Elizabetham inscribitur: Secundus, ad summos priuati suæ sacræ Maiestatis consilij senatores: Tertius, ad Hispaniarum Regem, Philippum: Quartus, ad Pontificem Romanum -- anno 1581.
35. Nauigationis ad Cathayum per Septentrionalia Scythiæ & Tartariæ litora, Delineatio Hydrographica: Arthuro Pit, & Carolo Iackmanno Anglis, versus illas partes Nauigaturis, in manus tradita; cum admirandarum quarundam Insularum annotatione, in illis subpolaribus partibus iacentium -- anno -- 1580.
36. Hemisphærij Borealis Geographica, atque Hydrographica descriptio: longè a vulgatis chartis diuersa: Anglis quibusdam, versus Atlantidis Septentrionalia litora, nauigationem instituentibus, dono data -- anno -- 6583
37. The Originals, and chiefe points, of our auncient Brytish Histories, discoursed vpon, and examined -- anno -- 1583.
38. An aduise & discourse about the Reformation of the vulgar Iulian yeere -- written by her Maiesties commandement, and the Lords of the priuy Counsaile -- anno -- 1582.
39. Certaine considerations, and conferrings together, of these three sentences, (aunciently accounted as Oracles) Nosce te ipsum: Homo Homini Deus: Homo Homini Lupus. 1592.
40. De hominis Corpore, Spiritu, & Anima: siue Microcosmicum totius Philosophiæ Naturalis Compendium -- lib. 1 -- 1591

With many other bookes, pamphlets, discourses, inuentions, and conclusions, in diuers Artes and matters: whose names, need not in this Abstract to be notified: The most part of all which, here specified, lie heere before your Honours vpon the table, on your left hand. But by other bookes and writings, of an other sort, (if it so please God, and that he wil grant me life, health, and due maintenance thereto, for some ten or twelue yeares next ensuing) I may, hereafter make plaine, and without doubt, this sentence to be true, *Plura latent, quàm patent*.

Thus far (my good Lord) haue I set downe this *Catalogus*, out of the foresaid sixt Chapter, of the booke, whose title is this:

1. The Compendious rehearsall of Iohn Dee, his dutifull declaration and prooffe of the course and race of his studious life, for the space of halfe an hundred yeeres, now (by Gods fauor and helpe) fully spent, &c.

To which compendious rehearsall, doth now belong an *Appendix*, of thefe two last yeeres: In which I haue had many iust occasions, to confesse, that *Homo Homini Deus*, and *Homo Homini Lupus*, was and is an Argument, worthy of the decyphering, & large discussing: as may, one day, hereafter (by Gods helpe) be published, in some maner very strange. And besides all the rehearsed books, & treatises of my writing, or handling hitherto, I haue iust cause, lately giuen me to write & publish a Treatise, with Title, *De Horizonte Aeternitatis*: to make euident, that one *Andreas Libavius*, in a booke of his, printed the last yeere, hath vnduly considered a phrase of my *Monas Hieroglyphica*: to his misliking: by his own vnskilfulnes in such matter: and not vnderstanding my apt application thereof, in one of the very principal places, of the whole book. And this booke of mine, (by Gods help and fauour) shall be dedicated vnto her moft excellent maiesty Roiall: And this Treatise doth containe three bookes,

1. The first intituled, *De Horizonte: liber Mathematicus & Physicus*,
2. The Secõd, *De Aeternitate: liber Theologicus, Metaphysicus & Mathematicus*.
3. The Third, *De Horizonte Aeternitatis: liber Theologicus, Mathematicus, & Hierotechnicus*.

It may now be here also remembred, that almost three yeeres after the writing of this letter, I did somewhat satisfie the request of an honorable friend in Court, by speedilie penning some matter concerning her maiesties Sea-soueraigntie: vnder this title:

1. *Thalattocratia Brytannica*,

Siue,

De Brytanico Maris Imperio, Collectanea Extemporanea: 4. dierum Spacio,
celeri conscripta calamo. Anno. 1597. -- Septemb. 20. Mancestriæ.

¶ Truly I haue great cause to praise and thanke God, for your graces verie charitable vsing of me: both in sundry points else, & also in your fauorable yelding to, yea & notifying the due meanes for the performance of her Sacred Maiesties most gracious and bountifull disposition, resolution, and very royall beginning, to restore and giue vnto me (her Ancient faithfull seruant) some due maintenance: to leade the rest of my old daies, in some quiet and comfort: with habilitie, to retaine some speedy, faire, and Orthographicall writers, about me; and the same skilfull in Latine and Greeke (at the least:) aswell for mine owne bookes, and workes, faire and correctly to be written (such I meane, as either her most excellent Maiestie, out of the premisses will make choise of, or command to be finished or published; or such of them, as your grace shall thinke meete or worthy for my farther labor to be bestowed on:) as else for the speedy, faire, and true writing out of other ancient Authors their good and rare workes, in greeke or Latine which by Gods prouidence, haue been preserued frō the spoile made of my Librarie, & of all my moueable goods here: &c. Anno. 1583. + In which Librarie, were about 4000 bookes: whereof, 700. were anciently written by hande: Some in Greeke, some in Latine, some in Hebrue: And some in other languages (as may by the whole *Catalogus* thereof appeare.) But the great losses and dammages which in sundry sorts I haue sustained, do not so much grieue my hart, as the rash, lewde, fond, and most vntrue fables and reports of me, and my studies philosophicall, haue done, & yet do: which cōmonly, after their first hatching, and diuelish deuising, immediatly with great speede, are generally all the Realme ouerspread; and to some, seeme true; to other, they are doubtfull: and to only the wise, modest, discreet, godly, and charitable (and chiefe to such as haue some acquaintance with me) they appeare, and are knowne to be fables, vntruths, and vtterly false reports, and sclaunders. Well, this shall be my last charitable giuing of warning, and feruent protestation to my Countrimen and all other in this case:

+ Although that my last voyage beyond y^e Seas, was duly vndertaken (by her Maiesties good fauour and licence) as by the same words may appeare in the Letter, written by the right honourable Lord Threasorer, vnto your grace in my behalfe, and her most excellent maiestie willing his honor so to do. *Anno. 1590. the 20. of Ianuarie.*

[A seruent protestatiō]

Before the Almighty our God, and your Lordships good grace, this day, on the perill of my soules damnation (if I lie, or take his name in vaine herein) I take the same God, to be my witnese; That, with all my hart, with all my soule, with all my strength, power, and vnderstanding (according to the measure thereof, which the Almighty hath

giuen me) for the most part of the time, from my youth hitherto, I haue vsed, and still vse, good, lawfull, honest, christian, and diuinely prescribed meanes, to attaine to the knowledge of those trutthes, which are meet, and necessary for me to know; and wherewith to do his diuine Maiesty such seruice, as hee hath, doth, and will call me vnto, during this my life: for his honor and glory aduancing, and for the benefit, and commoditie publique of this kingdome; so much, as by the will, and purpose of God, shall lie in my skill, and hability to performe: as a true, faithfull, and most sincerely dutifull seruant, to our most gracious and incomparable Queene Elizabeth, and as a very comfortable fellow-member of the body politique, gouerned vnder the scepter Royal of our earthly Supream head (Queene Elizabeth) and as a liuely sympathicall, and true symetricall fellow-member, of that holy and mysticall body, Catholicklie extended and placed (wheresoeuer) on the earth: in the view, knowledge, direction, protection, illumination, and consolation of the Almighty, most blessed, most holy, most glorious, comaiesticall, coëternall, and coëssentiall Trinity: The head of that body, being only our Redeemer, Christ Iesus, perfect God and perfect man: whose returne in glory, we faithfully awaite, and daily, do very earnestly cry vnto him to hasten his second comming, for his electes sake: iniquity doth so on this earth, abound, and preuaile, and true faith with charity, and Euangelicall simplicity, haue but colde, slender, and vncertaine intertainment, among the worldly-wise men of this worlde.

Therefore (herein concluding) I beseech the Almighty God, most abundantly to increase and cofirme your graces heauenly wisdom, and endue you with all the rest of his heauenly gifts, for the relieuing, refreshing, and comforting, both bodily and spiritually, his little flocke of the faithfull, yet militant here on earth. Amen.

An Epilogue.

Good my Lord, I beseech your grace, to allowe of my plaine and comfortable Epilogus, for this matter at this time. Seeing, my studious exercises, and conuersation ciuile, may be abundantly testified, to my good credit, in the most partes of all Christendome: and that, by all degrees of Nobility, by al degrees of the learned, and by very many other, of godly and Christian disposition, for the space of 46. yeeres triall: (as appeareth by the Recordes lately viewed by two honourable witnesses, by Commission from her Maiesty,) And seeing, for these 36. yeeres, last past, I haue beene her most excellent Maiesties very true, faithfull, and dutifull seruaunt; At whose royall mouth, I neuer receiued any one word of reproch; but all of fauor, and grace: In whose princely countenance, I neuer perceiued frowne toward me, or discontented regard, or view on me: but at all times fauorable, and gracious: to the great ioy and comfort of my true, faithfull, and loyall hart. And (thirdly) Seeing, the workes of my handes, and wordes of my mouth (heere before notified, in the Schedule of my bookes, and writings) may beare liuely witnesse of the thoughts of my hart, and

inclination of my minde, generally, (as all wise men do know, and Christ himselfe doth auouch) It might, in manner, seeme needlesse, thus carefully (though most briefly and speedily) to haue warned or confounded the scornfull, the malicious, the proud, and the rash in their vntrue reports, opinions, and fables of my studies, or exercises Philosophicall: but that, it is of more importance, that the godly, the honest, the modest, the discreet, graue, and charitable Christians (English or other,) louers of Iustice, truth, and good learning, may, hereby, receiue certaine comfort in themselues (to perceiue, that *Veritas tandem praeualebit*) and sufficiently be weaponed and armed with sound truth, to defende me against such kinde of my aduersaries: if hereafter they will begin afresh, or hould on, obstinately, in their former errors, vaine imaginations, false reportes, and most vngodly sclanders of me and my studies. ¶ Therefore, (to make all this cause, foreuer, before God and man, out of all doubt:) Seeing, your Lordships good grace, are, as it were, our high Priest, and chiefe Ecclesiasticall minister, (vnder our most dread and Soueraigne Ladie, Queene Elizabeth) to whose censure and iudgement, I submit all my studies and exercises; yea all my bookes, past, present and hereafter to be written, by me (of my own skill, iudgement, or opinion,) I do, at this present time, most humbly, sincerelie, and vnfainedly, and in the name of Almighty God, (yea for his honor and glory) request, and beseech your Grace, (when, and as conueniently you may) to be well and throughlie certified of me, what I am, *Intus & in cute: Reuerendissime in Christo Pater, & Dignissime Archipræsul, cognosce & agnosce vultum tam internum, quam externum pecoris tui*: And wherein I haue vsed, doe or shall vse, pen, speech, or conuersation, otherwise then as it appertaineth to a faithfull, carefull, sincere, and humble seruant of Christ Iesu, That your grace woulde vouchsafe to aduertise me. So, I trust, *Vltima respondebunt primis*: in such sort, as this *Authenticke Recorde* in latine annexed (*ad perpetuam rei memoriam*,) doth testifie: hauing neuer, hitherto, had occasion to shewe that, in any place of Christendome: to testifie better of me, then they had prooffe of me, themselues, by my conuersation among them. (The Almighty, therefore, be highly thanked, praised, honored, and glorified, for euer and euer, Amen.)

But nowe, in respect of the generall intent of this briefe
discourse, I most humbly, and reuerently, exhibit to
your graces view, and perusing, the originall monu-
ment, and Authenticke Record, before men-
tioned, faire written in parchment, with
the seale whole, and perfect, duly ap-
pendant: as I haue 46. yeeres, and
somewhat longer, preserued
it. The true copy wher-
of, your grace doth
see, to be *verba-*

tim, as fol-
loweth.

Vniuersis Sanctæ matris Ecclesiæ filijs, ad quos præsentēs literæ peruenturæ sunt, Vicecancellarius Cætusq; omnis Regentium & non Regentium, Vniuersitatis Cantabrigiæ, Salutem in Domino sempiternam. Conditiones & merita hominum in nostra Vniuersitate studentium, affectu sincero perpendentes, eos solos testimonio nostro ornandos esse arbitramur, quos scimus ob eruditionem, & morum probitatem promeritos esse, vt istud beneficium à nobis consequantur: Quamobrem, cùm hoc tempore, ipsa veritas testimonium nostrum sibi postulat, vestræ pietati, per has literas significamus, Quòd dilectus nobis in Christi, Ioannes Dee, Artium Magister, in dicta nostra vniuersitate, foeliciter versatus, plurimam sibi & doctrinæ & honestatis laudem comparauit: De cuius gradu, & conuersatione (quæ honestissima semper fuit,) ne qua vspiam ambiguitas, aut quæstio oriri possit, apud eos, quibus huius viri virtutes haud satis innotuerint, visum est nobis, in dicti Joannis gratiam, has literas nostra Testimoniales conscribere; & conscriptas, publico Academiæ nostræ sigillò, obsignare: quò, maiorem apud vos authoritatem, & pondus literæ nostræ habeant Bene valete. Datum Cantabrigiæ in plena Conuocatione Magistrorum Regentium, & non Regentium, Academiæ prædictæ: 14. Calend. Aprilis, Anno à Christo nato. 1548.

[For certaine due respects the very image of the foresaid seale, is not heere in portraiture published.]

Peroratio.

THe Almighty and most mercifull God, the Father; for his only Sonne (our Redeemer) Iesus Christ his sake: by his holy spirit, so direct, blesse, and prosper all my studies, and exercises Philosophicall, (yea, all my thoughts, words, and deedes) henceforward, euen to the very moment of my departing from this world, That I may euidently and abundantly be found, and vndoubtedly acknowledged of the wise and just, to haue beene a zealous and faithfull student in the Schoole of *Verity*, and an Ancient Graduate in the Schoole of *Charity*: to the honor and glory of the same God Almighty, and to the sound cōfort and confirming of such as faithfully loue & feare his diuine Maiestie, and vnfeinedly continue in labor to do good, on earth: when, while, to whome, and as they may, Amen.

Very speedily written, this twelfth euen, and twelfth day, in my poore Cottage, at Mortlake: *Anno. 1595. currente à Natiuitate Christi: ast, An. 1594. Completo, à Conceptione eiusdem, cum nouem præterea mensibus, Completis.*

Allwaies, and very dutifully, at your Graces commandement:

Iohn Dee.

[figure 4]

1599.

[figure 5]

¶ *AT LONDON*

Printed by Peter Short, dwelling on Bred-
streete hill at the signe of
the Starre.